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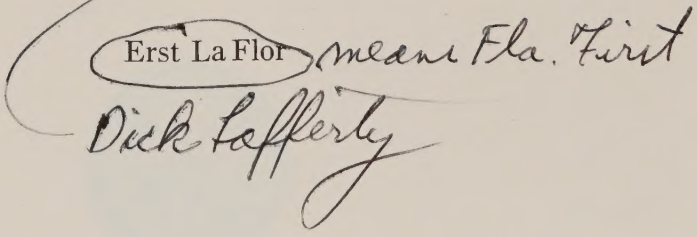
The Betrayal

of the

White Race

by

Erst La Flor



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One of the great disappointments that I personally have experienced in my reading and search for truth is that very few men are willing to speak their convictions. In their personal lives they operate behind a front and this carries over into their writing and everything they do. Thus one never really makes genuine contact with the man but only his shadow.

This I promise: I promise to speak my true convictions. For the obligation is upon me to be true to myself and to raise a standard that I can abide and live by in the quiet of my mind in my deepest self.

Erst La Flor

August 1965

My special thanks go to
Bettie
whose services as editor
have been invaluable.

A man can bring an army
together, but sometimes
it takes the judgment
of a woman to tell whether
they're dressed right.

The Betrayal of the White Race

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The Prime concern of the White Race should be whether it survives or not. This must come first before every other consideration.

Part I

The History of Negro Citizenship

Introduction to Part I

White men once stood as a group and it is the desire of the ordinary White man to still stand as a group, but time and again his interests have been betrayed by his leaders.

The weakness of the ordinary White man is that he is not taught to know what a true leader is, and the weakness of the leaders is that they do not know what the true interests of their people are. It is the blind leading the blind.

But sometimes the betrayal is deliberate. Sometimes the betrayal is the product of vengeance, or greed, or jealousy. Sometimes the betrayal is like Judas Iscariot, or Brutus, or Delilah.

For the people are the true masters of their leaders. They give rise to them. They support them. But the Aristocracy oppressed them. The Kings of old used them. And the Politicians betray them.

March 10, 1970

Chapter I

The Fourteenth Amendment

Article XIV

Section 1. *All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside.*

This little sentence changed the entire nature of our country. Up until the moment this amendment was passed this country was and had been a White man's country. With the passage of this amendment this country as a White man's country ended. It does not belong exclusively to the White man any more, and it once did. It now belongs to whoever can populate it.

When White men first set out to conquer the American continent they did so with the feeling that they were furthering the survival of their own kind. They felt that they were supplying a sanctuary in which their future generations could live and multiply until the end of time.

A country is like a house to a people. White men struggled to build a beautiful house for their children and future generations. And then, just as they were nailing on the last board, negroes were made citizens and given the full run of the house.

It is like furnishing a house with beautiful furniture and draperies and rugs to fulfill the wishes of your wife and children, and then just as your little girl goes to climb into her bed, the mob on the street breaks down the door and swarms into the house and demands a place to sleep.

Negroes were never meant to occupy the house of White men. And this country and continent was a White man's house until the moment negroes were made citizens. Once they were made citizens they were given the key to the house that White men built.

How did this thing happen? How could a people who had struggled to make this country into a beautiful house for themselves and their children ever be persuaded to open the doors of the house to the swarming mobs on the street? This is a good question.

But rather than for me to try to say why and how it was done, I will let the people of the times do their own talking.

Charles Pinckney of South Carolina was the author of the comity clause article IV, section 2, paragraph I, in the original Constitution which reads:

"The citizens of each State shall be entitled to all privileges and immunities of citizens in the several States."

During the debate on the Missouri Compromise in 1821 Charles Pinckney had occasion to explain what he had in mind when he wrote the comity clause.

It should be particularly borne in mind as you read what he has to say that Charles Pinckney was a distinguished member of the Constitutional Convention which drew up the Constitution of the United States. He is the actual author of the clause upon which he makes the following comment.

"At the time I drew that Constitution I perfectly knew that *there did not then exist such a thing in the Union as a*

black or colored citizen, nor could I then have conceived it possible such a thing could ever have existed . . ."

The comity clause is the single most important provision in the original Constitution concerning citizenship. It is to be supposed that the author of this clause would have given the question of citizenship much consideration before he wrote this provision. Therefore his opinion on citizenship is that much more valuable. He was not simply a spectator at the convention. He was not simply an individual voting on the question. He was the very man who wrote the clause.

March 1966

Chapter 2

Lincoln's Promise

In Lincoln's day the primary political issue of slavery was whether it should be allowed to spread into the new territories or be limited to those States in which it already existed. Lincoln felt that it should be limited to those States in which it already existed, and the other major political candidates felt that it should be allowed to spread. This is the major difference between Lincoln and the other political candidates of his day.

It was upon Lincoln's opposition to the spread of slavery that he was elected, for he represented this position better than any other politician.

The major reason that Lincoln opposed the spread of slavery is this: He envisioned a great South stretching from the Atlantic to the Pacific, populated with nothing but negro slaves, studded with a few white columned mansions, and with a few White absentee owners. The reason that this vision was so unpalatable to Lincoln is that it deprived White men of half of the country in which to settle and raise their families.

Lincoln was intensely concerned with the survival of White men and White society, and it was for them and because of them, that he was moved to oppose the spread of slavery. Slavery was detrimental to the interest of ordinary White men, and Lincoln saw it and he opposed it.

Lincoln did not wish negro citizenship upon us. He wanted us to have a White society.

The Fourteenth Amendment which destroyed White society was passed three years, three months, and eleven days after Lincoln's death. It was passed by a few radical men in the heat of passion, with the taste of revenge against the South in their mouths. Lincoln had nothing to do with the Fourteenth Amendment or negroes being citizens. As the saying goes they passed it over his dead body.

It took the blood and violence of four years of war to make the negroes citizens. The negro never could have made a citizen without the violence of war. Rivers of blood had to flow and the country had to be bleeding profusely before he could be made a citizen. And then a few radical men grabbed control and did this thing to us.

I have laboriously studied "The Collected Works of Abraham Lincoln" which were compiled by the Abraham Lincoln Association of Illinois. These works represent years of labor of historians searching to bring together all that Lincoln ever wrote or said. I have studied these volumes from beginning to end, and never, not once, did Lincoln ever say, that negroes should be citizens. But he did say very emphatically that he was opposed to negro citizenship.

But I am going to let Lincoln do his own talking. I am going to quote from his various speeches and writings and you be the judge.

The quote that follows is taken from the fourth debate with Stephen A. Douglas at Charleston, Illinois September 18, 1858. Lincoln was 49 years and 7 months old at the time he spoke these words and it was just 1 year and 8 months before he received the presidential nomination.

"Judge Douglas has said to you that he has not been able to get from me an answer to the question whether I

am in favor of negro citizenship. So far as I know, the Judge never asked me the question before. [Applause.] He shall have no occasion to ever ask it again, for *I tell him very frankly that I am not in favor of negro citizenship.* [Renewed applause.]"

The following quote is also taken from the fourth debate.

"While I was at the hotel to-day an elderly gentleman called upon me to know whether I was really in favor of producing a perfect equality between the negroes and white people. [Great laughter.] While I had not proposed to myself on this occasion to say much on that subject, yet as the question was asked me I thought I would occupy perhaps five minutes in saying something in regard to it. I will say then that I am not, nor ever have been in favor of bringing about in any way the social and political equality of the white and black races, [applause]—That I am not nor ever have been in favor of making voters or jurors of negroes, nor of qualifying them to hold office, nor to intermarry with white people; and I will say in addition to this that there is a physical difference between the white and black races which I believe will for ever forbid the two races living together on terms of social and political equality. And inasmuch as they cannot so live, while they do remain together there must be the position of superior and inferior, and I as much as any other man am in favor of having the superior position assigned to the white race."

These words were spoken by Lincoln as a mature man of 49 yrs, 7 mo's, just 1 yr. 8 mo's before his presidential nomination. He received the presidential nomination to a large degree on the basis of the Lincoln-Douglas debates. These are Lincoln's own words spoken by himself before a tremendous audience.

In the fifth debate with Douglas October 7, 1858—49 yr, 8 mo; 1 yr, 5 mo before nomination, he says:

"I have all the while maintained, that in so far as it should be insisted that there was an equality between the White and black races that should produce a perfect social and political equality, it is an impossibility."

Further on in the same speech Lincoln refers back to his exposition on negro equality he had made in the fourth debate. He says:

"In which extract I expressly declared that my own feelings would not admit a social and political equality between the white and black races."

Further on in the same speech he says:

"Now gentlemen, I don't want to read at any great length, but this is the true complexion of all I have ever said in regard to the institution of slavery or the black race, and this is the whole of it; and anything that argues me into his (Douglas's) idea of perfect social and political equality with the negroes is but a specious and fantastical arrangement of words by which a man can prove a horse-chestnut to be a chestnut horse."

Further on in the same speech Lincoln says:

"I have no purpose to introduce political and social equality between the white and black races. There is a physical difference between the two, which, in my judgement, will probably forever forbid their living together on the footing of perfect equality, and inasmuch as it becomes a necessity that there must be a difference, I as well as Judge Douglas am in favor of the race to which I

belong having the superior position. [Cheers, "That's the doctrine"]"

Further on he says:

"We have due regard to the actual presence of it (slavery) amongst us and the difficulties of gettting rid of it in any satisfactory way, and all the constitutional obligations thrown about it."

This quote should encourage the faint of heart that things that seem impossible can be done. The institution of slavery was protected by the original instrument—the original Constitution, yet it was got rid of. Negro citizenship is based merely on an amendment to the Constitution which is not nearly so hard to get rid of. Besides this, the circumstances surrounding the adoption and passing of the Fourteenth Amendment are some of the darkest days that have ever shamed this country. The Constitution was a product of the considered judgment of some of the best minds of the century, while the Fourteenth Amendment was the product of a few radical men in the heat of passion.

The following quote is taken from the seventh and last debate with Douglas, October 15, 1858. Lincoln is 49 yr, 8 mo; 1 yr, 5 mo before nomination. He says:

"I never have complained especially of the Dred Scott decision because it held that the negro could not be a citizen, and the Judge (Douglas) is always wrong when he says I ever did so complain of it. *I have the speech here, and I will thank him or any of his friends to show where I said that a negro should be a citizen,* and complained especially of the Dred Scott decision because it declared he could not be one. *I have done no such thing,* and Judge

Douglas' persistently insisting that I have done so, has strongly impressed me with the belief of a pre-determination on his part to misrepresent me. He could not get his foundation for insisting that I was in favor of this negro equality anywhere else as well as he could by assuming that untrue proposition."

Note here that Lincoln says: "I will thank him or any of his friends to show where I said that a negro should be a citizen," and continues to say, "I have done no such thing."

I suppose we should give Judge Douglas the honor of being the first person to deliberately try to misrepresent Lincoln, but he certainly has not been the last one.

Further on in the same speech Lincoln quotes Henry Clay as reflecting his own sentiments when he says:

"I wish every slave in the United States was in the country of his ancestors."

The thing to be noted here is that he does not say that he wants to set them free and make them citizens and equals with White people.

Further on in the same speech Lincoln talks about slavery in the new territories. He does not want slavery to go into the new territories so that they may remain open to White settlement and not be populated with negroes. He says:

"What I insist upon is, that the new Territories shall be kept free from it (slavery) while in the Territorial condition. Judge Douglas assumes that we have no interest in them—that we have no right whatever to interfere. I think we have some interest. I think as white men we have.

Do we not wish for an outlet for our surplus population, if I may so express myself?"

The thing to be noted here is Lincoln's concern with the survival of the White race. In order for a race to survive and prosper it must have a place for its surplus population. If a great portion of the land is populated with negro slaves it means that a great portion of the land cannot be populated by White people. And it is immaterial whether the negroes are called slaves or freemen, the same principle still applies. The negroes of Haiti are free, but it makes little difference whether they are called slave or free the same population problem still obtains. The best way to keep negroes out of the new territories and keep it open for White settlement was to keep slavery out, and this is exactly what Lincoln wanted to do.

Further on in the same speech Lincoln says:

"Now irrespective of the moral aspect of this question as to whether there is a right or wrong in enslaving a negro, I am still in favor of our new Territories being in such a condition that white men may find a home—may find some spot where they can better their condition—where they can settle upon new soil and better their condition in life. [Great and continued cheering.] I am in favor of this not merely, (I must say it here as I have elsewhere,) for our own people who are born amongst us, but as an outlet for free white people everywhere, the world over—in which Hans and Baptiste and Patrick, and all other men from all the world, may find new homes and better their condition in life. [Loud and long continued applause.]"

It is to be noted here that Lincoln specifically says White men and then again he says free White people. He does not say free negroes. He does not say free men or all

men or any other such term. He specifically says free White people. And there were many free negroes in Illinois and elsewhere. He specifically excludes free negroes by specifically saying free White men.

Lincoln was a White man and he spoke to White men. How many politicians of our own time do that? No, they do not speak to us as White men anymore. They speak to us as ciphers. White men, beware of these politicians, for they spell nothing but your doom.

Further on in the same speech Lincoln says:

"So, too, when he assumes that I am in favor of introducing a perfect social and political equality between the white and black races. These are false issues, upon which Judge Douglas has tried to force the controversy. There is no foundation in truth for the charge that I maintain either of these propositions."

The following quote is taken from Lincoln's first debate with Douglas, August 21, 1858—49 yr, 6 mo; 1 yr, 7 mo before nomination.

I make this quote merely to illustrate a point. In 1858 they called negroes, niggers or negroes, and they always wrote it with a small letter. Lincoln always wrote negro with a small letter and the newspapers and everyone else in those days always wrote negro with a small letter. They did not capitalize negro.

Before the war they started by calling negroes niggers. Then it was just negroes. Then it was negroes with a capital letter. Then it was colored persons. And by the time they got around to passing the Fourteenth Amendment they

were not even calling them Negroes or Colored Persons. They had now become Persons of color.

Lincoln himself refrained from these affectations and continued to call negroes negroes and spell it with a small letter. I have followed his practice throughout this book believing it correct to follow Lincoln. On rare occasions Lincoln did use the term colored persons, but even here he did not capitalize it and only used it rarely.

It is to be remembered that Lincoln is before a tremendous audience when he speaks the following words:

"There is no danger that the people of Kentucky will shoulder their muskets and with a young nigger stuck on every bayonet march into Illinois and force them upon us."

In a speech at Bloomington, Illinois September 4, 1858 —49 yr, 7 mo; 1 yr, 6 mo before nomination, Lincoln talks about amalgamation, and that by keeping negroes out of the territories it would prevent amalgamation.

One thing that should be particularly noted and always kept in mind is, that in those days the words slave and negro were synonymous. When people in those days talked of the evils of allowing slavery into a territory they were also talking about the evils of allowing negroes into the territory. And one of the evils they frequently spoke of was amalgamation. In the following quotation Lincoln uses the word negroes, but most of the time the word slave is used instead of negroes.

The quotation is taken from a newspaper report of the entire speech. The newspaper report says:

"And he (Lincoln) inquired which party was practically in favor of amalgamation, we who wish to exclude negroes

from the territory, or those who wish to mix them in with the whites there."

In a speech at Monticello, Illinois July 29, 1858—49 yr, 5 mo; 1 yr, 10 mo before nomination the newspaper report of Lincoln's speech reports him to have said:

"And thereupon he asserted that he did not desire negro equality in all things, he only wanted that the words of the Declaration of Independence should be applied, to wit: "That all men are created free and equal," which latter remark, taken in connection with the two closing paragraphs of his Chicago speech, according to my understanding, gave lie direct to his first assertion."

Here Lincoln makes a statement that puzzled many people in his time and many people in our own time. The puzzlement revolves around the apparent contradiction between the statement that all men are created equal and the statement that negroes should not be equal socially and politically.

I am going to hold off on the explanation of this apparent contradiction until after I quote the words in the Chicago speech to which the reporter refers.

But before I do that I will quote the words in the Declaration of Independence that are the source of the great puzzlement.

The words are:

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness."

The Chicago speech to which the reporter refers was made by Lincoln July 10, 1858—49 yr, 5 mo; 1 yr, 10 mo before nomination.

The words to which the reporter refers to are these:

"Let us discard all these things, and unite as one people throughout this land, until we shall once more stand up declaring that all men are created equal.

"My friends, I could not, without launching off upon some new topic, which would detain you too long, continue to-night. [Cries of "go on."] I thank you for this most extensive audience that you have furnished me to-night. I leave you, hoping that the lamp of liberty will burn in your bosoms until there shall no longer be a doubt that all men are created free and equal."

Now to begin with, one of the basic justifications of slavery was that negroes were not equal to White men and therefore should be slaves. Lincoln does not believe this. He believes that negroes are created equal with certain inalienable rights among which are Life, Liberty and the pursuit of Happiness, just the same as White men. And then in the same breath he says that he does not believe that negroes should be social and political equals.

The reporter cannot resolve the contradiction between Lincoln's position that he does not desire negro equality in all things and his position that all men are created free and equal. And he was not alone. A great majority of the people at that time also could not resolve this apparent contradiction. And for that matter, a great majority of the people in our own day cannot resolve this apparent contradiction either. They believe that if one grants the premise that all men are created free and equal, that one

commits oneself to treat the negroes equal in all things. Lincoln explicitly says he does not mean this. He explicitly says that he does not desire negro equality in all things.

The apparent contradiction of what he says in the first part of the sentence and what he says in the latter part of the sentence can be resolved in the following way: When Lincoln says he does not desire negro equality in all things he is speaking in the framework of the political state, and his judgment is governed by the morality of the political state. When he says that he desires only that the words of the Declaration of Independence be applied, to wit: "that all men are created free and equal," he is speaking in the framework of humanity and his judgment is governed by the morality of humanity.

The morality of humanity causes one to rush medical aid to a dying convict to save his life if it is humanly possible. His execution might even be postponed until he is well. But after he is saved and once again is healthy he will be led to the electric chair to meet his death.

On the surface the fact that a physician and the state would struggle to save the life of a man only to kill him a week later seems to be an apparent contradiction. But it is not contradictory at all. The morality of humanity requires one to save the life of the dying convict. The morality of the political state requires the death of the convict in the interest of its own survival. The morality of humanity requires the state to honor the morality of humanity up until the moment the convict is killed. Even his death must be in consonance with the morality of humanity. It must be a humane death.

When Lincoln says that all men are created free and equal, it does not mean that he wants all men to be citizens

of the United States. Because he says all Chinamen are created free and equal it does not mean that Lincoln wants all Chinamen to be citizens of the United States, and to enjoy all the privileges of citizens of the United States. There is a marked difference between saying that a man is created free and equal, as a man, and saying that that man should be a political equal in your political state.

In the morality of humanity a negro is created free and equal. But in the morality of the political state he is not created free and equal. Citizenship in a political state is a privilege. It is not a right. Citizenship in a political state can be alienated. It is not an inalienable right. But when one alienates a citizen he is obligated to treat him in a humane way in consonance with the morality of humanity as an equal and as a man created free.

When the Declaration declares that all men are created equal and endowed by their Creator with certain unalienable Rights among which are Life, Liberty and the pursuit of Happiness, it does not say that all men can pursue that happiness in the United States. Because a man is created equal with the inalienable right to pursue happiness does not mean that he has an inalienable right to be a citizen of the United States.

The United States is a political state and it can confer or withhold political privileges. No one has an inalienable right to the political privileges of the United States.

A political state is a practical organization organized for practical survival. It is the right of a political state to choose its own citizens and to attend to its own survival. If its own survival requires that it execute a criminal, it is morally obligated to do so. But it must observe the rules of humanity right up until the moment of death. Even the

death itself must be humane. The criminal must be treated as a human—as a man created free and equal.

If the survival of a political state requires that it expel some of its citizens in the interest of its own survival, then the political state is morally obligated to expel those citizens. But it must do it in a humane way. It must observe the rules of humanity right up until the moment of expulsion. Even the expulsion itself must be humane. The alienated citizens must be treated as humans—as men created free and equal.

The political state is a practical organization organized for practical survival. It is not organized to guarantee the survival of all men in the world. It is organized to guarantee the survival of a particular group of men, and customarily, the group are the men who formed the political state and their posterity and their friends and kin. They are not obligated to take in everybody.

When Lincoln says that he does not desire negro equality in all things it is reasonable to assume that he is speaking in the framework of the morality of the political state. For certainly the negro is equal in all things in the morality of humanity. He is created free and equal. He has certain inalienable rights among which are Life, Liberty and the pursuit of Happiness. But those inalienable rights do not include citizenship in any political state. Citizenship is not an inalienable right; it is a privilege.

When Lincoln says that he does not want negro equality in all things it is reasonable to assume that he does not want negroes as his political and social equals. It is especially reasonable since Lincoln consistently says that he does not want negroes as his political and social equals. In addition, it is reasonable to assume that Lincoln does not want negroes as citizens since he is very emphatic about

it. And it is reasonable to assume that a man of his intelligence and inspiration and genius knows what he is talking about and knows how to say what he means.

But the great mass of men today just as in Lincoln's day cannot resolve the apparent contradiction between the statement that all men are created free and equal, and the statement that all men should not be citizens of the United States. They cannot resolve the apparent contradiction between the statement that all men are created free and equal and the statement that all men should not be my political and social equals.

In a private letter explaining his position on negro equality written October 18, 1858—49 yr, 8 mo; 1 yr, 5 mo before nomination Lincoln says:

"But it does not follow that social and political equality between whites and blacks, must be incorporated, because slavery must not. The declaration (of Independence) does not so require. Yours as ever

A. Lincoln"

Here Lincoln specifically says that the Declaration of Independence does not require social and political equality between Whites and blacks. It should be remembered that these words in the Declaration of Independence are the very words that these modern day opportunistic politicians constantly and consistently use to justify negro equality. And Lincoln himself says the very reverse. He says that the Declaration of Independence does not require social and political equality.

In a speech at Carlinville, Illinois August 31, 1858—49 yr, 6 mo; 1 yr, 9 mo before nomination the newspaper report of Lincoln's speech reports him to have said:

"He (Lincoln) said the question is often asked, why this fuss about niggers?"

There are two intervening paragraphs wherein Lincoln expounds why the fuss about niggers, and concludes by saying:

"Sustain these men and negro equality will be abundant, as every white laborer will have occasion to regret when he is elbowed from his plow or his anvil by slave niggers."

These are Lincoln's words. Now I ask you, what would Lincoln say to a government who has passed laws to elbow a White laborer from his plow and anvil and to put a negro in his place?

Up until now the White laborer could at least count on the loyalty of his fellow White man to give him a job. But now this has been declared illegal. The last protection to the White worker has been removed. He is now laid bare to the dominance of the negro. And it is dominance, for the negro gets his job through the all powerful laws of the federal government.

What is the difference if a slave elbows a White laborer from a job or a negro elbows a White laborer from a job with the backing and support of the government? To me there is no difference at all. In both cases the White laborer is without a job.

To the White laborer it is entirely unimportant who kicks him out of his spot. The important thing is that he is kicked out. It is immaterial to the case whether the negro is called a slave or a free man. In both cases he elbows the White laborer out of a job and the same identical effect is produced. The effect is that the White laborer no longer has a job, and this is the significant and important thing.

Lincoln knew, as I know, and every other man knows that the big business men will survive whether the laborers are White or black. Labor is like machinery; the color makes little difference to the man making a profit from it. Many of the big business men are loyal to their White laborers. But there are just as many who are motivated only by self interest, and if they can make a nickel more profit in a year by employing all negroes they will do it.

The government by its laws and policies has given these kind of men an ascendancy. They give them large contracts and coddle them, and make life easy for them. The rewards of being a traitor to one's own race are very tempting to these certain big business men. But many of them are totally devoid of principles to start with and need but the proper atmosphere to rise in their infamous glory.

The White big business men who remain loyal to their White laborers are discriminated against by the federal government, and life is made miserable for them. If they do not yield to pressure they are brought to their knees by being cut off from their contracts.

This was the very thing that Lincoln was so concerned about. He was concerned for the welfare of the White laborers. He does not beat around the bush; he says so. He was concerned that they would be displaced by negroes and this is exactly what the government is forcing.

The following quote is taken from a private letter written January 29, 1859—49 yr, 11 mo; 1 yr, 2 mo before nomination.

The letter is in reference to a particular speech that a speaker made on Lincoln's behalf. The speaker had objected to the Oregon State Constitution on the ground that

it excluded free negroes. Lincoln wrote to the brother of the speaker and this is what he says:

"His objection to the Oregon Constitution because it excludes free negroes, is the only thing I wish he had omitted. Your friend as ever.

A. Lincoln"

The provision in the Oregon State Constitution to which the speaker had referred to is: "No free negro or mulatto, not residing in this state at the time of the adoption of this Constitution, shall ever come, reside, or be, within this state, or hold any real estate, or make any contract, or maintain any suit therein."

It is to be specifically noted that Lincoln objects to the speaker making a specific objection to this provision.

In a speech at Columbus, Ohio September 16, 1859—50 yr, 7 mo; 6 mo before nomination Lincoln says:

"I did not at any time say I was in favor of negro suffrage; but the absolute proof that twice—once substantially and once expressly—I declared against it. Having shown you this, there remains but a word of comment on that newspaper article. It is this: that I presume the editor of that paper is an honest and truth-loving man, [a voice—"That's a great mistake,"] and that he will be very greatly obligated to me for furnishing him thus early an opportunity to correct the misrepresentation he has made, before it has run so long that malicious people can call him a liar. [Laughter and applause.]"

This little excerpt should bring cheer to the hearts of those who believe that we alone are plagued with news-

papers that deliberately misrepresent facts. Of course, they have got a lot of experience since then. By now our newspapers are perfectionists at misrepresenting facts. And what is particularly significant about this little excerpt is that in all these years the newspapers have never corrected their misrepresentations of Lincoln and still misrepresent him with the same enthusiasm.

In a speech at Dayton, Ohio September 17, 1859—50 yr, 7 mo; 6 mo before nomination Lincoln says as reported in the newspaper:

"The free white men had a right to claim that the new territories into which they and their children might go to seek a livelihood should be preserved free and clear from the incumbrance of slavery, and that no laboring white man should be placed in a position where, by the introduction of slavery into the territories, he would be compelled to toil by the side of a slave."

In the same speech further on Lincoln says:

"If there was a necessary conflict between the white man and the negro, I should be for the white man as much as Judge Douglas."

And of course there is a necessary conflict. There is a conflict over who will get the jobs and who will populate the country.

In the same speech further on Lincoln says:

"That you made it a Free State, not with the embarrassment upon you of already having among you many slaves, which if they had been here, and you had sought to make a Free State, you would not know what to do with. If they

had been among you, embarrassing difficulties, most probably, would have induced you to tolerate a slave constitution instead of a free one, as indeed these very difficulties have constrained every people on this continent who have adopted slavery."

Here Lincoln touches on the crux of the difficulty of freeing the slaves. The people did not know what to do with them after they were free. They did not want to turn them loose on the society. They did not want to make them citizens. They had to be ruled and the best way to rule them was to keep them as slaves. And this is precisely why, as Lincoln says, a great many people were constrained to continue slavery.

Further on in the same speech Lincoln says:

"The people of these United States are the rightful masters of both congresses and courts (Applause) not to overthrow the constitution, but to overthrow the men who pervert that constitution. (Applause.)"

I submit for your candid consideration whether or not the Fourteenth Amendment is, or is not, a perversion of the Constitution, and whether the men who passed it perverted the Constitution? The men who passed it are long since dead, but the perversion remains and needs to be corrected.

Lincoln continues:

"To do these things we must employ instrumentalities. We must hold conventions; we must adopt platforms if we conform to ordinary custom; we must nominate candidates, and we must carry elections. In all these things, I think that we ought to keep in view our real purpose, and in none do anything that stands adverse to our purpose."

Here Lincoln tells us how to overcome our difficulties. And it should be remembered that slavery was much more deeply entrenched in the body politic than negro citizenship.

Further on in the same speech Lincoln says:

"He who is not for us is against us; he who gathereth not with us scattereth. (Applause.)"

White men, heed the words of Lincoln well. For he who is not for us is against us. Look to your politicians and ask yourselves whether they are for us or against us? And he who gathereth not with us scattereth.

At a speech at Leavenworth, Kansas December 3, 1859 —50 yr, 10 mo; 5 mo before nomination Lincoln again touches on the problem of what to do with the free negroes.

"You would not know what to do with the slaves after you have made them free. You would not wish to keep them as underlings; nor yet to elevate them to social and political equality. You could not send them away. The slave States would not let you send them there; and the free States would not let you send them there."

The point to be made here, is that in Lincoln's day when a man was anti slavery it did not mean that he was pro negro. In most cases he was anti negro. He wanted the negroes kept out of the country altogether. There were, however, a minority that were anti slavery and pro negro and these are the people who gave the whole anti slavery movement its character.

In a speech at the Cooper Institute, New York City February 27, 1860—51 yr, 0 mo; 3 mo before nomination

Lincoln quotes Thomas Jefferson as expressing his own sentiments and he says:

"In the language of Mr. Jefferson, uttered many years ago, 'It is still in our power to direct the process of *emancipation, and deportation,* peaceably, and in such slow degrees, as that the evil will wear off insensibly; and in *their place be, pari passu, filled up by free white laborers.* If, on the contrary, it is left to force itself on, human nature must shudder at the prospect held up.' "

And that is precisely what is being done. The negroes are being forced upon us, and instead of White laborers filling the places of negroes, pari passu, the negroes are filling the places of the White laborers. And the significant thing is that it is not even being done peacefully. It is being forced by the all powerful federal government.

In a speech at Hartford, Connecticut March 5, 1860—51 yr, 1 mo; 2 mo before nomination Lincoln speaks in reference to the fact that in a necessary conflict between White men and negroes, he would be for the White men, and he says:

"As the learned Judge of a certain Court is said to have decided—'When a ship is wrecked at sea, and two men seize upon one plank which is capable of sustaining but one of them, either of them can rightfully push the other off.' "

This country is a ship and it can support only so many people. If half of the ship is populated by negroes that can only mean that half of the ship cannot be populated by White people. If there is to be a full ship of White people, the negroes must be put off the ship.

In a speech at New Haven, Connecticut March 6, 1860—51 yr, 1 mo; 2 mo before nomination Lincoln says:

"We think that respect for ourselves, a regard for future generations and for the God that made us, require that we put down this wrong where our votes will properly reach it. We think that species of labor *an injury to free white men.*"

In a private letter written December 18, 1860—51 yr, 10 mo; 7 mo after he was nominated Lincoln says:

"I was never in a meeting of negroes in my life."

In those days, just as it is now, meetings with negroes were quite the fashion and Lincoln was accused of it and here he emphatically denies it.

The following quote is taken from Lincoln's first inaugural address March 4, 1861—52 yr, 1 mo; on the day of his inauguration as President.

"As I am not much impressed with the belief that the present Constitution can be improved, I make no recommendations of amendments. I am, rather, for the old ship, and the chart of the old pilots."

These are Lincoln's words. Yet, once he was dead and gone a group of men came together and passed the Fourteenth Amendment.

In a letter to the Secretary of the Navy, Gideon Welles, March 16, 1861—52 yr, 1 mo; 0 mo after inauguration Lincoln explains that he had discharged a servant on the basis of his color.

"The difference of color between him and the other servants is the cause of our separation."

The servant to whom he refers was a negro.

In an official letter to the Secretary of the Interior October 23, 1861—52 yr, 8 mo; 7 mo after inauguration Lincoln says:

"It is therefore referred to you with authority to act, and you are hereby authorized to carry the contract into effect, should the result of your examination be satisfactory and establish that it will prove of sufficient value to the government. The War, Navy, Post Office and Interior Departments may all derive benefits from this proposed contract. The latter under the law of 3d March 1819 requires heavy appropriations for the transport and support of captured Africans. It is possible that a modification of that law may make it a measure of great economy *to direct* there *negroes to* some of the unoccupied lands of *Central America,* and the present contract, may if well considered and arranged, be the introduction to this, and an equally desirable measure *to secure the removal of negroes from this country.* I therefore recommend that all these points be considered and that the contract be so drawn as to secure such advantages as may in your judgement seem desirable for the United States to hold.

To Hon Caleb Smith
Secretary of the Interior"

Lincoln is speaking as the President of the United States. The above letter is an official letter to the Secretary of the Interior and Lincoln makes himself clear that he wishes to secure the removal of negroes from this country.

White men, as long as we have negroes in this country we are going to have a problem, and with each passing year the problem is going to grow worse. Certainly, we in our generation should try to lay the ground work for the removal of this problem. We should struggle against this thing

so that our future generations may find inspiration in our struggles and thereby kindle the courage in themselves to solve this problem for their own future generations by deporting the negroes.

Lincoln had the courage to say it. He had the courage to authorize the Secretary of Interior to carry it out. And he said it in the position of being the most important person in the country with the power to back up what he said. He was not an ordinary man in an ordinary position making opinions on the street corner.

He had the courage to make the suggestion and to authorize the Secretary of Interior to carry it out. All that would be asked of us in this generation is that we simply work for unity to prepare the way so that our future generations may solve this problem. We owe this much to the memory of Lincoln and to ourselves and to our future generations.

I go backwards now a little in time to bring up the rear so to speak. At a speech in Springfield, Illinois June 26, 1857 —48 yr, 4 mo; 2 yr, 11 mo before nomination Lincoln says:

"I have said that the separation of the races is the only perfect preventive of amalgamation."

He goes on to say:

"Such *separation,* if ever effected at all, *must be effected by colonization;* and no political party, as such, is now doing anything directly for colonization. Party operations at present only favor or retard colonization incidentally. The enterprise is a difficult one; but 'When there is a will there is a way;' and what colonization needs most is a hearty will. Will springs from two elements of moral sense and self interest. Let us be brought to believe *it is morally*

right, and at the same time, favorable to, or, at least, not against, our interest, *to transfer the African to his native clime,* and *we shall find a way to do it,* however great the task may be."

These are Lincoln's words. And he is speaking to us, for he so spoke to all White men for all generations. He said, "Let us be brought to believe that it is morally right," and I do believe that it is morally right. For how can it be wrong to want to survive and think of the survival of one's own future generations. And the survival of White men is imperiled by the presence of the negro amongst us. Sooner or later the negro will have to be removed. The longer his removal is postponed the more difficult it will become. It should be done before it becomes too difficult to ever do it. Even if it was done now it would be difficult. But Lincoln says, "When there is a will there is a way," and he ends by saying, "We shall find a way to do it."

In a speech at Peoria, Illinois October 16, 1854—45 yr, 8 mo; 5 yr, 7 mo before nomination Lincoln says:

"In the course of his reply, Senator Douglas remarked, in substance, that he had always considered this government was made for white people and not for negroes. Why, in point of fact, I think so too."

In a speech at Chicago, Illinois July 10, 1858—49 yr, 5 mo; 1 yr, 10 mo before nomination Lincoln says:

"I protest, now and forever, against that counterfeit logic which presumes that because I do not want a negro woman for a slave, I do necessarily want her for a wife. [Laughter and cheers.] My understanding is that I need not have her for either, But as *God made us separate,* we can

leave one another alone and do one another much good thereby. There are white men enough to marry all the white women, and enough black men to marry all the black women, and in God's name let them be so married."

Here Lincoln says, God created us separate and White men should marry White women and negroes marry negroes. Contrast this to the morality of our present national politicians. Contrast this to the morality of the Supreme Court of the United States.

On December 7, 1964 the Supreme Court struck down a Florida law which prohibited negro men and White women or vice versa from co-inhabiting which means that all such laws have been struck down throughout the whole United States.

If the Supreme Court is a God Fearing Court then I have no idea what God Fearing means.

In the fourth debate with Douglas September 18, 1858 —49 yr, 7 mo; 1 yr, 8 mo before nomination Lincoln pledges before a huge audience to stand by the Illinois State law prohibiting intermarriage.

He says:

"I give him (Douglas) *the most solemn pledge that I will to the very last stand by the law of this State, which forbids the marrying of white people with negroes."*

One has a right to expect that the Supreme Court will represent the virtue and morality of the country. One has a right to expect that the Supreme Court will be the very last bastion of morality to fall in the country. The Supreme Court has struck down a State law based on Christian morality prohibiting unmarried negroes and white people

from co-inhabitanting with each other. The magnitude of this enormity is too much for me to even make a comment on it. Look on page 1009 of the U. S. Book of Facts Statistics & information for 1966 and you will see the decision listed.

In a speech at Springfield, Illinois July 17, 1858—49 yr, 5 mo; 1 yr, 10 mo before nomination Lincoln says:

"What I would most desire would be the separation of the white and black races."

In a speech at Clinton, Illinois July 27, 1858—49 yr, 5 mo; 1 yr, 10 mo before nomination the newspaper report of Lincoln's speech says:

"He declared that he hated slavery, but that he did not consider that the public had any right to interfere with the institution where it existed under state laws. He did not believe that the white man held a right to deprive the negro of the little which God had given him; but he did not consider that therefore, the distinct races must be socially and politically equal. But for the sake of millions of the *free laborers of the North,*—for the sake of the *poor white man of the South, and, for the sake of the eternal posterity of the Union,* he was opposed to slavery extending one inch beyond its present limits."

The thing to be noted here is how Lincoln is basically concerned with the welfare of the White man and the effects of slavery upon him. He does not believe that the negro should be a slave and neither do I, but his major concern is the welfare of White men.

In a speech at Beardstown, Illinois August 12, 1858—49 yr, 6 mo; 1 yr, 9 mo before nomination the newspaper report of Lincoln's speech says:

"From copious statistics he showed that where slavery existed, the white race was mixed with the black to an alarming degree, and thus proved that *his policy of keeping them separate* was decidedly more to be approved than that of Judge Douglas' who would bring them in contact."

The thing to be noted here is Lincoln's concern with the purity of the White race and his belief that his policies are the best means to prevent amalgamation and contamination. And he is correct. The only way to absolutely prevent amalgamation and contamination is to keep the two races separate.

This concludes bringing up the rear. I will now go forward again.

In Lincoln's Annual Message to Congress December 3, 1861—52 yr, 10 mo; 10 mo as President, Lincoln says:

"To carry out the plan of colonization may involve the acquiring of territory, and also the appropriation of money beyond that to be expended in the territorial acquisition. Having practiced the acquisition of territory for nearly sixty years, the question of constitutional power to do so is no longer an open one with us. The power was questioned at first by Mr. Jefferson, who, however, in the purchase of Louisiana, yielded his scruples on the plea of great expediency. If it be said that the only legitimate object of acquiring territory is to furnish homes for white men, this measure effects that object; for the *emigration of colored men leaves additional room for white men remaining or coming here.*"

Here it is to be noted that Lincoln expects immigration and will deport the negroes to make room for the immigrants. He also says that it will leave additional room for the White men remaining here. And it is to be remembered that he is speaking as the President of the United States.

This principle that he here enunciates is just plain ordinary common sense but a lot of people deny it. The next time you take a ride through the country and you see a negro farm ask yourself this question. If there were no negro living on the land would there be a White man living on that land? If the land can support a negro family, why can it not support a White family? Should we expect that the land would lie vacant until the end of time if the negro were to leave it? No, of course not. If the countryside is populated by negroes and they were all to go away, in a matter of a few years, the countryside would be populated by White people and they would be the ones who were drawing the support from the land.

Lincoln continues:

"Mr. Jefferson, however, placed the importance of procuring Louisiana more on political and commercial grounds than on providing room for population.

"On this whole proposition—including the appropriation of money with the acquisition of territory, does not expediency amount to absolute necessity—that, without which the government itself cannot be perpetuated?"

Here Lincoln emphasizes how important it is that the negroes be removed from the country, for he feels that the very perpetuation of the government itself is dependent upon it. And he is exactly right. The government has had over one hundred years to solve the negro problem and it is worse today that it ever was. You cannot solve the negro

problem by pasting one plaster after another over the wound. The thing that must be done is that the thorn must be pulled out before the wound will heal. If the thorn is allowed to continue forever in the body politic the infection will gather under the plasters and seep through the body until the body itself is overcome. Lincoln himself says—that without which (meaning the removal of the negroes) the government itself cannot be perpetuated.

In Lincoln's Message to Congress April 16, 1862— 53 yr, 2 mo; 1 yr, 1 mo as President, commenting on an Act for the release of certain persons held to service, or labor in the District of Columbia, Lincoln says:

"*I am gratified* that the two principles of compensation, and *colonization,* are both recognized, and practically applied in the act."

In an address on Colonization to a Deputation of Negroes August 14, 1862—53 yr, 6 mo; 1 yr, 5 mo as President the stenographic report of Lincoln's address reports him to have said:

"The President, after a few preliminary observations, informed them that a sum of *money* had been *appropriated by Congress,* and placed at his disposition *for* the purpose of aiding the *colonization* in some country of the people, or a portion of them, of African descent, thereby making it his duty, as it had for a long time been his inclination, to favor that cause; . . ."

Lincoln is here speaking within the confines of the Congressional appropriation of a half million dollars which, of course, is not sufficient to deport them all. When he says deport the people or a portion of them, it is not to be sup-

posed that he wants a portion of them to stay. The Congressional appropriation to which he refers is simply not enough to deport them all.

Lincoln continues:

"and why, he asked, should the people of your race be colonized, and where? Why should they leave this country? This is, perhaps, the first question for proper consideration. You and we are different races. We have between us a broader difference than exists between almost any other two races. Whether it is right or wrong I need not discuss, but this physical difference is a great disadvantage to us both, as I think your *race* suffer very greatly, many of them by living among us, while *ours suffer from your presence*. In a word we suffer on each side. If this is admitted, it affords a reason at least why we should be separated. You here are freemen I suppose.

A Voice: Yes, sir.

The President—Perhaps you have long been free, or all your lives. Your race are suffering, in my judgment, the greatest wrong inflicted on any people. But even when you cease to be slaves, you are yet far removed from being placed on an equality with the white race. You are cut off from many of the advantages which the other race enjoy. The aspiration of men is to enjoy equality with the best when free, but on this broad continent, not a single man of your race is made the equal of a single man of ours. Go where you are treated the best, and the ban is still upon you.

I do not propose to discuss this, but to present it as a fact with which we have to deal. I cannot alter it if I would. It is a fact, about which we all think and feel alike, I and

you. We look to our condition, owing to the existence of the two races on this continent. I need not recount to you the effects upon white men, growing out of the institution of Slavery. I believe in its general evil effects on the white race. See our present condition—the country engaged in war!—our white men cutting one another's throats, none knowing how far it will extend; and then consider what we know to be the truth. But for your race among us there could not be war, although many men engaged on either side do not care for you one way or the other. Nevertheless, I repeat, *without* the institution of Slavery and the *colored race as a basis, the war could not have an existence."*

The thing to be noted here is Lincoln's specific reference to the fact that without the colored race as a basis the war could not have had an existence. If the slaves had been White men and women there would have been no catastrophic consequences to free them. But to free the negroes was a nightmare too much for any Southern man to even envision.

Lincoln continues:

"It is better for us both, therefore, *to be separated.* I know that there are free men among you, who even if they could better their condition are not as much inclined to go out of the country as those, who being slaves could obtain their freedom on this condition. I suppose one of the principal difficulties in the way of colonization is that the free colored man cannot see that his comfort would be advanced by it. You may believe you can live in Washington or elsewhere in the United States the remainder of your life [as easily,] perhaps more so than you can in any foreign country, and hence you may come to the conclusion that you have nothing to do with the idea of going to a foreign coun-

try. This is (I speak in no unkind sense) an extremely selfish view of the case."

The point Lincoln makes here, in effect, is that the White race has done much to help the negro. One of the great things it did to help him was to grant him freedom. It is now time the negro race does something to help the White race and it would help the White race much if the negro would move back to his native land. Turn about is fair play. The White man has helped the negro. The negro should now help the White man.

The following quote concludes my quotations from Lincoln.

In Lincoln's Annual Message to Congress December 1, 1862—53 yr, 10 mo;1 yr, 9 mo as President, Lincoln says:

"*With deportation,* even to a limited extent, *enhanced wages to white labor* is mathematically certain. Labor is like any other commodity in the market—increase the demand for it, and you increase the price of it. Reduce the supply of black labor, by colonizing the *black laborer out of the country,* and, by precisely so much, you increase the demand for, and wages of, white labor."

Lincoln was on the side of White men. Are we on our own side? Do we have even a particle of the courage that Lincoln had? Do we have the courage to begin thinking of returning the negro to Africa?

We have not only ourselves to think of, but the future generations that will come after us. We can hand them this problem in a bigger form or we can begin to do something about it now.

What is our duty? Is it our duty to shift all of our problems on our children and future generations, or is it our duty to shoulder our burdens and to do something about it?

Lincoln was concerned for the support of White men. But what are our leaders concerned about now? They have enacted a civil rights law that forces an employer to hire a certain percentage of negroes displacing White workers from the jobs that normally could have been theirs. Without jobs they cannot support children and without children our race cannot go on.

In conclusion I say this:

In the nature of things each generation is faced with certain problems, and it is the duty of each generation, as these problems come up, to solve them. It falls upon our generation to solve this negro problem either one way or the other. We can solve it by making the negro absolutely equal and indiscriminately mixing with him, or we can solve the problem by struggling to lay the groundwork for the deporting of the negro to his homeland.

If we make him an absolute equal either we will become a mulatto race like Puerto Ricans, or the White race will remain separate but dwindle down to smaller and smaller numbers by declining birth rate until the entire United States is a sea of black with just a few Whites living on mountain tops, or it will be a negro America with a White aristocracy.

There is a point beyond which a problem cannot be solved. If a man has a great thorn in his side there is a point beyond which it will do no good to pull it out, for the man will be too far gone. The infection will have done its damage. And the man will die in any case.

Our ancestors have put one plaster after another over the end of this thorn hoping to make it go away. The infection has continued beneath the plaster, for the thorn still remains in the body politic. And how long it can remain

there and not be fatal no one can say for sure. But it certainly would not hurt if men began to think of pulling it out rather than putting more plasters over top of it.

February 1, 1966

Chapter 3

The Lincoln Forgeries

One of the unfortunate things about a great man like Lincoln is that his very greatness makes his writings valuable and therefore liable to forgery. There are two major reasons that his writings are forged; one, is for profit, and the other is to prove something.

After Lincoln died the Radicals took over and departed radically from Lincoln's policy. And this is precisely why they were called Radicals; and they were called Radicals in that day. I am not making the term up.

Lincoln had the stature of a saint and if there is such a thing as a saint Lincoln came as close as a mortal could to it. But the Radicals were not saints and everybody knew it. Yet they wished it to seem that they were following Lincoln's policy. They wished to use the fame and stature and power of Lincoln to carry out their own ends. Yet Lincoln's very words and writings were set in conflict with their policies. Consequently there was reason to forge a justification of their own policies and attribute it to Lincoln. Such a justification does appear in the Collected Works of Abraham Lincoln, but it is the only one. It is supposedly a private letter. The circumstances surrounding this letter are these:

Supposedly, the letter is to General James S. Wadsworth, but there is no salutation to the letter and it is not dated and it is not signed. It is simply four paragraphs that could appear from out of the blue.

The Abraham Lincoln Association in the footnote to the letter says that the excerpt "seems to be genuine" which shows better than anything I could say that they themselves were in doubt.

The reasons I believe the Wadsworth letter to be a forgery are these:

1. There is no salutation.
2. There is no date. If there were a date the letter could be traced to learn Lincoln's whereabouts on that day and whether he actually wrote it.
3. The letter is not signed.
4. The letter is not a letter at all, but an excerpt. If people were in possession of the excerpt, why were they not in possession of the rest of the letter?
5. The excerpt itself is nonexistent so the handwriting of Lincoln cannot be compared.
6. The excerpt first appeared in the New York Tribune one year and four months after Wadsworth was dead and six months after Lincoln was dead when neither man could deny it.
7. The family of Wadsworth was not in possession of the excerpt, but apparently only the New York Tribune was in possession of the excerpt. But again, the original of this excerpt has mysteriously vanished into thin air.
8. The New York Tribune was a radical paper and opposed Lincoln's re-nomination because he was not radical enough.
9. In May of 1864 Lincoln caused two New York newspaper publishing houses to be seized by the military and shut down because of a forgery attributed to Lincoln that they had printed in their paper. This occurred about the same time the Wadsworth letter was supposedly written. It is possible that this letter had been

forged in and around the same time but was withheld when things got too hot, so to put it. Then the letter was printed when both Lincoln and Wadsworth were dead when neither man could deny it.

10. The excerpt was once again quoted and printed in Scribner's magazine twenty nine years after it was supposedly written, only this time the excerpt increased in size. A new paragraph was added. Where did the new paragraph come from? Was it pulled out of thin air? The writer of the article in which the excerpt appeared was Marquis de Chambrum. Where did he get this extra paragraph?
11. The whole tone and content of the excerpt is in dissonance with Lincoln's general tone and tenor and mood and beliefs. But it is in perfect consonance with the radical policies that the Radicals were trying to introduce; namely, perfect social and political equality for the Whites and the blacks, and universal negro suffrage.

If you see quotes justifying social and political equality they perforce must be from this excerpt, because it is the only four paragraphs in the entire collected works that take this position. Having read Lincoln's works word for word this excerpt stands out like a red flag.

The Authors of the Collected Works said that they strove to eliminate forgeries, but in my opinion they have missed at least one and that is the Wadsworth excerpt.

July 29, 1966

Chapter 4

The Dred Scott Decision

The Dred Scott decision is the decision that finally and emphatically said that negroes could not possibly be citizens of the United States under any circumstances. This decision was the culmination of the growing sentiment in the country that negroes could not possibly be citizens. This feeling was not confined to the South but prevailed throughout the entire country except for five New England States.

The Dred Scott decision is the negative on negro citizenship. The Fourteenth Amendment is the positive on negro citizenship. The Dred Scott decision was rendered on March 6, 1857 and the Fourteenth Amendment was ratified on July 23, 1868 an elapse of time of eleven years and four months and seventeen days.

One of the things that is not generally appreciated is that the anti negro sentiment grew stronger and stronger in the country as the people began to realize the evil of the threat the negro posed. When the country first gained its independence from England the anti negro sentiment in the country was not nearly as strong as it was immediately before the War between the States. It had grown stronger during the interim. It had manifested itself in the beginning by a prohibition against the importation of negroes. Immediately before the War between the States it manifested itself in numerous other ways. For instance, free negroes could not give testimony in court, sue or be sued, make contracts, own real estate, marry White people, were excluded from entering certain States by law, could not vote,

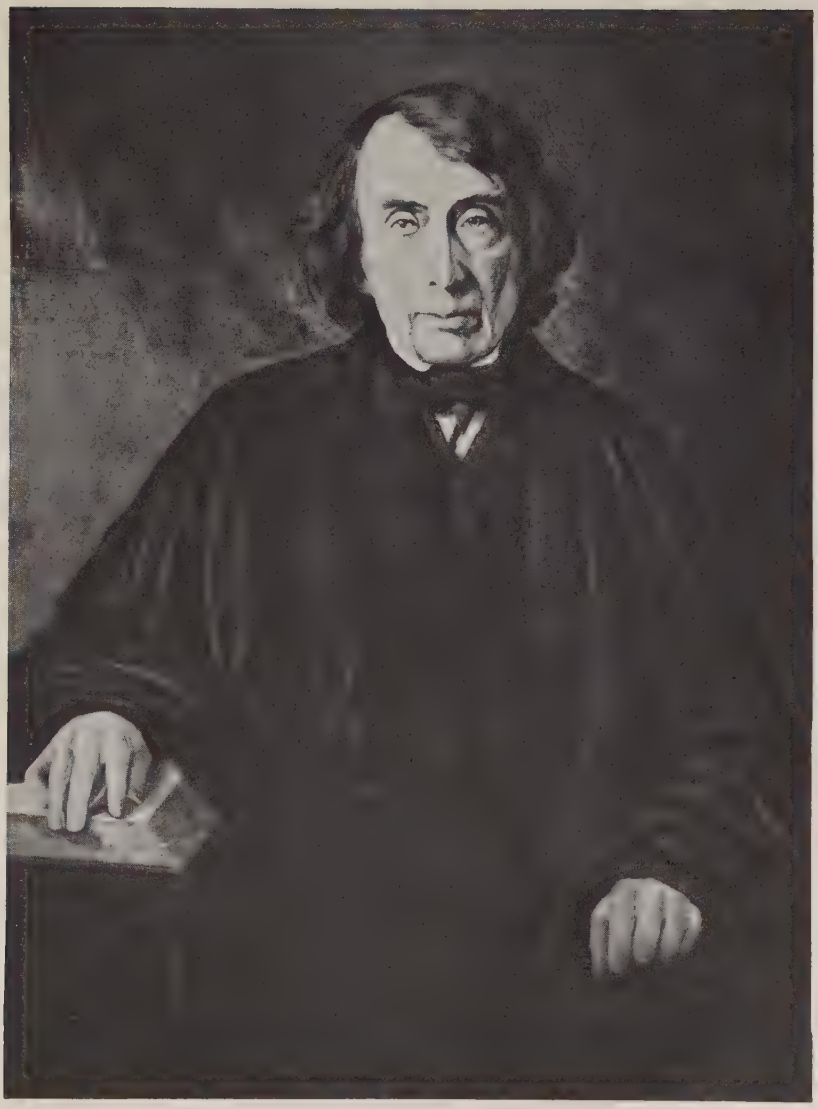
and could not be citizens. These are some of the restrictions against free negroes in Northern States before the war, clearly indicating the sentiment of the Northern people at that time. And of course, this sentiment was true in the South also.

Dred Scott V. Sandford

In 1834 Dred Scott, a negro slave, was taken by his master from Missouri, a slave state, to Illinois, a free state, and hence to Wisconsin Territory where slavery was forbidden by the Missouri Compromise of 1820. Subsequently Scott was brought back to Missouri, and in 1856 he began suit to obtain his freedom, on the ground that he had become free when taken into free territory. The case was eventually brought on appeal to the Supreme Court. Three major questions were involved: whether Scott was a citizen of the State of Missouri, so as to give the Federal courts jurisdiction; whether he had been set free by his sojourn in the free state of Illinois; whether he had been set free by his sojourn in the free Territory of Wisconsin, e.g., whether the Missouri Compromise was constitutional. The court ruled that Scott was not a citizen of the United States or of the State of Missouri and therefore not competent to sue in the Federal courts. Having thus refused jurisdiction, the court went on to pass on the other questions presented.

The majority opinion was rendered by Chief Justice Taney. Chief Justice Taney was a citizen and native of Maryland. He was eighty years old when he rendered this decision. Chief Justice Taney was one of the most eminent Jurists that has ever occupied the chair of Chief Justice. He was a Justice of the old school, rendering his decisions in the framework of the morality of the White race and in the framework of the Constitution as it was written and in-

tended to be read. Chief Justice Taney was rather slight of figure with long flowing hair that reached down to his shoulders. He had a penetrating forceful countenance and his character matched his appearance. He was the kind of man one would look with pride to in his ancestry. He was the kind of man that brought the White race to dominion over the world.



Chief Justice Roger Brooke Taney, Chief Justice for 28 years, from his 59th year to his 87th year. (1836-1864)

Chief Justice Taney, speaking: There are two leading questions presented by the record:

1. Had the Circuit Court of the United States jurisdiction to hear and determine the case between these parties? And.

2. If it had jurisdiction, is the judgment it had given erroneous or not?

The plaintiff in error, (Dred Scott) who was also the plaintiff in the court below, was, with his wife and children, held as slaves by the defendant, (Sandford) in the State of Missouri, and he brought this action in the Circuit Court of the United States for that district, to assert the title of himself and his family to freedom.

The declaration is . . . that he and the defendant are citizens of different States; that is, that he is a citizen of Missouri, and the defendant a citizen of New York.

The defendant pleaded in abatement to the jurisdiction of the court, that the plaintiff was not a citizen of the State of Missouri, as alleged in his declaration, being a negro of African descent whose ancestors were of pure African blood, and who were brought into this country and sold as slaves.

To this plea the plaintiff demurred, and the defendant joined in demurrer. . . .

Before we speak of the pleas in bar, it will be proper to dispose of the questions which have arisen on the plea in abatement.

That plea denies the right of the plaintiff to sue in a court of the United States, for the reasons therein stated.

If the question raised by it is legally before us, and the court should be of opinion that the facts stated in it disqualify the plaintiff from becoming a citizen, in the sense

in which that word is used in the Constitution of the United States, then the judgment of the Circuit Court is erroneous, and must be reversed. . . .

The question to be decided is, whether the facts stated in the plea are sufficient to show that the plaintiff is not entitled to sue as a citizen in a court of the United States.

This is certainly a very serious question, and one that now for the first time has been brought for decision before this court. But it is brought here by those who have a right to bring it, and it is our duty to meet it and decide it.

The question is simply this: Can a negro, whose ancestors were imported into this country, and sold as slaves, become a member of the political community formed and brought into existence by the Constitution of the United States, and as such become entitled to all the rights, and privileges, and immunities, guaranteed by that instrument to the citizen? One of which rights is the privilege of suing in a court of the United States in the cases specified in the Constitution. It will be observed, that the plea applies to that class of persons only whose ancestors were negroes of the African race, and imported into this country, and sold and held as slaves. The only matter in issue before the court, therefore, is, whether the descendants of such slaves, when they shall be emancipated, or who are born of parents who had become free before their birth, are citizens of a State, in the sense in which the word citizen is used in the Constitution of the United States. And this being the only matter in dispute on the pleadings, the court must be understood as speaking in this opinion of that class only, that is of persons who are the decendants of Africans who were imported into this country and sold as slaves. . . .

We proceed to examine the case as presented by the pleadings.

The words "people of the United States" and "citizens" are synonymous terms, and mean the same thing. They both describe the political body who, according to our republican institutions, form the sovereignty, and who hold the power and conduct the government through their representatives. They are what we familiarly call the "sovereign people," and every citizen is one of this people, and a constituent member of this sovereignty. The question before us is, whether the class of persons described in the plea in abatement compose a portion of this people, and are constituent members of this sovereignty? *We think they are not, and that they are not included, and were not intended to be included, under the word "citizens" in the Constitution, and can, therefore, claim none of the rights and privileges which that instrument provides for and secures to citizens of the United States.* On the contrary, they were at that time considered as a subordinate and inferior class of beings, who had been subjugated by the dominant race, and whether emancipated or not, yet remained subject to their authority, and had no rights or privileges but such as those who held the power and the government might choose to grant them. . . .

In discussing this question, we must not confound the rights of citizenship which a state may confer within its own limits, and the rights of citizenship as a member of the Union. It does not by any means follow, because he has all the rights and privileges of a citizen of a State, that he must be a citizen of the United States. He may have all of the rights and privileges of the citizen of a State, and yet not be entitled to the rights and privileges of a citizen in any other State. For, previous to the adoption of the Constitution of the United States, every State had the undoubted right to confer on whomsoever it pleased the character of a citizen, and to endow him with all its rights. But

this character, of course, was confined to the boundaries of the State, and gave him no rights or privileges in other States beyond those secured to him by the laws of nations and the comity of States. Nor have the several States surrendered the power of conferring these rights and privileges by adopting the Constitution of the United States. Each State may still confer them upon an alien, or any one it thinks proper, or upon any class or description of persons; yet he would not be a citizen in the sense in which that word is used in the Constitution of the United States, nor entitled to sue as such in one of its courts, nor to the privileges and immunities of a citizen in the other States. The rights which he would acquire would be restricted to the State which gave them. . . .

It is very clear, therefore, that no State can, by any Act or law of its own, passed since the adoption of the Constitution, introduce a new member into the political community created by the Constitution of the United States. It cannot make him a member of this community by making him a member of its own. And for the same reason it cannot introduce any person, or description of persons, *who were not intended to be embraced in this new political family, which the Constitution brought into existence, but were intended to be excluded from it.*

The question then arises, whether the provisions of the Constitution, in relation to the personal rights and privileges to which the citizen of a State should be entitled, embraced the negro African race, who had then or should afterwards be made free in any State; and to put it in the power of a single State to make him a citizen of the United States, and endue him with the full rights of citizenship in every other State without their consent. Does the Constitution of the United States act upon him whenever he shall be made free under the laws of a State, and raised there to the rank

of a citizen, and immediately clothe him with all the privileges of a citizen in every other State, and in its own courts?

The court think the affirmative of these propositions cannot be maintained. And if it cannot, *the plaintiff in error could not be a citizen of the State of Missouri, within the meaning of the Constitution of the United States,* and, consequently, was not entitled to sue in its courts.

It is true, every person, and every class and description of persons, who were at the time of the adoption of the Constitution recognized as citizens in the several States, became also citizens of this new political body; *but none other; it was formed by them, and for them and their posterity, but for no one else.* And the personal rights and privileges guaranteed to citizens of this new sovereignty were intended to embrace those only who were then members of the several state communities, or who should afterwards, by birthright or otherwise, become members, *according to the provisions of the Constitution and the principles on which it was founded. . . .*

It becomes necessary, therefore, to determine who were citizens of the several States when the Constitution was adopted. And in order to do this, we must recur to the governments and institutions of the thirteen Colonies, when they separated from Great Britain and formed new sovereignties. . . . We must inquire who, at that time, were recognized as the people or citizens of a State. . . .

In the opinion of the court, *the legislation and histories of the times, and the language used in the Declaration of Independence, show, that neither the class of persons who had been imported as slaves, nor their descendants, whether they had become free or not, were then acknowledged as a part of the people, nor intended to be included in the general words used in that memorable instrument.*

It is difficult at this day to realize the state of public opinion in relation to that unfortunate race, which prevailed in the civilized and enlightened portions of the world at the time of the Declaration of Independence, and when the Constitution of the United States was framed and adopted. . . .

They had for more than a century before been regarded as beings of an inferior order; and altogether unfit to associate with the white race, either in social or political relations; and so far inferior that they had no rights which the white man was bound to respect; and that the negro might justly and lawfully be reduced to slavery for his benefit. . . . This opinion was at that time fixed and universal in the civilized portion of the white race. It was regarded an axiom in morals as well as in politics, which no one thought of disputing, or supposed to be open to dispute; and men in every grade and position in society daily and habitually acted upon it in their private pursuits, as well as in matters of public concern, without doubting for a moment the correctness of this opinion. . . .

The legislation of the different Colonies furnishes positive and undisputable proof of this fact. . . .

The language of the Declaration of Independence is equally conclusive. . . .

This state of public opinion had undergone no change when the Constitution was adopted, as is equally evident from its provisions and language. . . .

But there are two clauses in the Constitution which point directly and specifically to the negro race as a separate class of persons, and show clearly that they were not regarded as a portion of the people or citizens of the Government then formed.

One of these clauses reserves to each of the thirteen States the right to import slaves until the year 1808, if he thinks it proper. And the importation which it thus sanctions was unquestionably of persons of the race of which we are speaking, as the traffic in slaves in the United States had always been confined to them. And by the other provision the States pledge themselves to each other to maintain the right of property of the master, by delivering up to him any slave who may have escaped from his service, and be found within their respective territories. . . . And these two provisions show, conclusively, that neither the description of persons therein referred to, nor their descendants, were embraced in any of the other provisions of the Constitution; for certainly these two clauses were not intended to confer on them or their posterity the blessings of liberty, or any of the personal rights so carefully provided for the citizen. . . .

Indeed, when we look to the condition of this race in the several States at the time, it is impossible to believe that these rights and privileges were intended to be extended to them. . . .

The legislation of the States therefore show, in a manner not to be mistaken, the inferior and subject condition of that race at the time the Constitution was adopted, and long afterwards, throughout the thirteen States by which that instrument was framed; *and it is hardly consistent with the respect due to these States, to suppose that they regarded at that time, as fellow-citizens and members of the sovereignty, a class of beings whom they had thus stigmatized;* . . . More especially, it cannot be believed that the large slave-holding States regarded them as included in the word "citizens," or would have consented to a constitution which might compel them to receive them in that character from another State. For if they were so received, and en-

titled to the privileges and immunities of citizens, it would exempt them from the operation of the special laws and from the police regulations which they considered to be necessary for their own safety. . . . And all of this would be done in the face of the subject race of the same color, both free and slaves, inevitably producing discontent and insubordination among them, and endangering the peace and safety of the State. . . .

But it is said that a person may be a citizen, and entitled to that character, although he does not possess all the rights which may belong to other citizens; as, for example, the right to vote, or to hold particular offices; and that yet, when he goes into another State, he is entitled to be recognized there as a citizen, although the State may measure his rights by the rights which it allows to persons of a like character or class, resident in the State, and refuse to him the full rights of citizenship.

This argument overlooks the language of the provision in the Constitution of which we are speaking.

Undoubtedly, a person may be a citizen, that is a member of the community who form the sovereignty, although he exercises no share of the political power, and is incapacitated from holding particular offices. . . .

So, too, a person may be entitled to vote by the law of the State, who is not a citizen even of the State itself. And in some of the States of the Union foreigners not naturalized are allowed to vote. And the State may give the right to free negroes and mulattoes, but that does not make them citizens of the State, and still less of United States. And the provision in the Constitution giving privileges and immunities in other States, does not apply to them.

Neither does it apply to a person who, being the citizen of a State, migrates to another State. For then he becomes

subject to the laws of the State in which he lives, and he is no longer a citizen of the State from which he removed. And the State in which he resides may then, unquestionably, determine his status or condition, and place him among the class of persons who are not recognized as citizens, but belong to an inferior and subject race; and may deny him the privileges and immunities enjoyed by its citizens. . . .

But if he ranks as a citizen of the State to which he belongs, within the meaning of the Constitution of the United States, then, whenever he goes into another State, the Constitution clothes him, as to the rights of person, with all the privileges and immunities which belong to citizens of the State. And if persons of the African race are citizens of a state, and of the United States, they would be entitled to all of these privileges and immunities in every State, and the State could not restrict them; for they would hold these privileges and immunities, under the paramount authority of the Federal Government, and its courts would be bound to maintain and enforce them, the Constitution and laws of the State to the contrary notwithstanding. . . .

And upon a full and careful consideration of the subject, the court is of opinion that, upon the facts stated in the plea in abatement, Dred Scott was not a citizen of Missouri within the meaning of the Constitution of the United States, and not entitled as such to sue in its courts; and, consequently, that the Circuit Court had no jurisdiction of the case, and that the judgment on the plea in abatement is erroneous. . . .

There are several things to note in this decision, the most important being that it was the opinion of the Supreme Court of the United States that under no circumstances could a negro be a citizen of the United States.

Chief Justice Taney was born in 1777 and died in 1864 which means that he was ten years old at the time the Constitution was adopted in 1788. A boy of ten years old is old enough to pick up the morality of his adults who were contemporary with the actual founders of the Constitution. In short, Chief Justice Taney grew up in the morality of the founding fathers and was better qualified than any man of his own time and is certainly better qualified than any man of our own time to expound on the intent and purpose of the Constitution.

When it was decided to make the negroes citizens, Chief Justice Taney's decision stood blocking the path. The only alternative left to the little knot of radical men who were bent on making negroes citizens was to propose an amendment to the Constitution to get around his decision. An amendment is the only legal instrument over which the Supreme Court has no judicial review. Once it is ratified by three quarters of the States it becomes a part of the Constitution regardless of how the Justices feel about it. And furthermore, the Justices are obligated from that time on to render their decisions in conformity with the new amendment.

The provision inserted in the Fourteenth Amendment to get around Chief Justice Taney's decision is contained in Section I of Article XIV and is as follows: *All persons born, or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. . . .*

From this provision every thing else follows pertaining to the status of the negro in the United States. This is the thorn in the country's side. And until it is removed the wound will fester and never heal but grow worse. Until men are willing to pull out this thorn, the country must suffer

and endure like Job with the boils on his back. The core must be squeezed out before the wound will heal. And any complaint about the status of negroes and the condition of the country that overlooks the fact that the thorn must be pulled out and the core squeezed out, is pure wind milling.

The source of the infection that seeps through the body politic is negro citizenship. And this is the thing that must be ended and must be corrected.

The men who conferred citizenship on the negroes had no right to do it. They usurped the right and saddled the country until the end of time with something that was never meant to be.

It is futile to wail and moan because of the mistakes made in the past by the men who did this thing to us. It is our duty in the present to correct the mistakes in the past. The right to do this is undeniably ours, and if we do not do it we share the guilt with these men who first did it. We share the guilt of having saddled our own children and our future generations until the end of time with negro citizenship.

There is no dishonor in correcting a mistake. One is morally obligated to correct a mistake if he knows it to be a mistake. The only question left open is whether or not negro citizenship was a mistake. This is the only question one need ask himself. And if one answers it in the affirmative everything else follows.

March 1966

Chapter 5

The Suffrage Requirements in the Various States before the Passage of the Fourteenth Amendment.

At the conclusion of the War Between the States there were thirty six States in the Union. At the time of the passage of the Fourteenth Amendment there were thirty seven States in the Union, Nebraska having come in in the meantime. Nebraska attempted to come in with her suffrage limited to White men only, but the little knot of radical men objected to this provision and Nebraska was required to change it before she would be accepted into the Union.

The suffrage requirements of the various States is instructive because it is indicative of the temperament of the country at that time. Herein follows the suffrage requirements of all thirty six States in the Union at the close of the War, including the two organized territories of Colorado and Nebraska, making thirty eight constitutions in all.

The War is generally considered to have ended with Lee's surrender on April 9, 1865. Lincoln died on April 15, 1865. And the Fourteenth Amendment was ratified on July 23, 1868, just 3 years, 3 months, and 14 days after Lee's surrender. In these three years the social structure of the country underwent the most catastrophic change that any country has ever undergone in the entire history of the civilized world. In these three years the country was changed from a White society into a mixed white and black society. It was changed from a country with a national blood, namely, the European blood, to an imperial country without any national blood whatsoever. It was changed

from a country where White men were proud of their racial loyalty, to a country where racial loyalty became anathema.

Each and every one of the following suffrage requirements, as contained in the constitutions of the various States, was in full force and effect at the time the Fourteenth Amendment was submitted to the various States for ratification. The dates following the constitutions are simply the dates in which the constitutions were adopted. The constitutions of the Southern States are those constitutions in force immediately before the War.

Constitution of Alabama 1819

Article III

Section 5 *Every white male person* of the age of twenty-one years, or upward, who shall be a citizen of the United States, and shall have resided in this State one year next preceding an election, and the last three months within the county, city, or town, in which he offers to vote, shall be deemed a qualified elector: . . .

Constitution of Arkansas 1836

Article IV

Section 2 *Every free white male citizen* of the United States, who shall have attained the age of twenty-one years, and who shall have been a citizen of this State six months, shall be deemed a qualified elector, and be entitled to vote in the county or district where he actually resides, or for each and every office made elective under this State, or the United States: . . .

Constitution of California 1849

Article II

Section 1 *Every white male citizen* of the United States, and every white male citizen of Mexico who shall have elected to become a citizen of the United States under the treaty of peace exchanged and ratified at Queratarо on the 30th day of May, 1848, of the age of twenty-one years, who shall have been a resident of the State six months next preceding the election, and the county or district in which he claims his vote thirty days, shall be entitled to vote at all elections which are now or hereafter may be authorized by law: Provided, that nothing herein contained shall be construed to prevent the legislature, by a two-thirds concurrent vote, from admitting to the rights of suffrage Indians or the descendants of Indians, in such special cases as such a proportion of the legislative body may deem just and proper.

California provided that Indians could be admitted to the rights of suffrage at the discretion of the legislature, but made no such provision in regards to negroes, excluding them by omission.

The Territorial Government of Colorado 1861
(Thirty-Sixth Congress, Second Session)

An Act to provide a temporary government for the Territory of Colorado.

Section 5 And be it further enacted, That every free *white male citizen* of the United States above the age of twenty-one years, who shall have been a resident of said Territory at the time of the passage of this act, including those recognized as citizens by the treaty with the Republic of Mexico,

concluded February two, eighteen hundred and forty-eight, and the treaty negotiated with same country on the thirtieth day of December, eighteen hundred and fifty-three, shall be entitled to vote at the first election, and shall be eligible to any office within the said Territory; but the qualifications of voters and of holding office at all subsequent elections shall be such as shall be prescribed by the legislative assembly.

It should be especially noted here that these provisions were written by the National Congress in Washington in 1861. It shows the temper of the Congress at that time. Just five years later in 1866 the Congress was in the death grips of a few radical men who were determined to force negro suffrage throughout the entire country.

Constitution of Connecticut 1818

Article VI

Section 2 Every *white male citizen* of the United States who shall have gained a settlement in this State, attained the age of twenty-one years, and resided in the town in which he may offer himself to be admitted to the privilege of an elector at least six months preceding, and have a freehold estate of the yearly value of seven dollars in this State; or, having been enrolled in the militia, shall have performed military duty therein for the term of one year next preceding the time he shall offer himself for admission, or, being liable thereto, shall have been, by authority of law, excused therefrom; or shall have paid a State tax within the year next preceding the time he shall present himself for such admission, and shall sustain a good moral character, shall, on his taking such oath as may be prescribed by law, be an elector.

Amendments to the Constitution of 1818—Ratified October, 1845

Article VIII

Every *white male citizen* of the United States who shall have attained the age of twenty-one years, who shall have resided in this State for a term of one year next preceding, and in the town in which he may offer himself to be admitted to the privileges of an elector at least six months next preceding the time he may so offer himself, and shall sustain a good moral character, shall, on his taking such oath as may be prescribed by law, be an elector.

Article XI Ratified October 1855

Every person shall be able to read any article of the constitution, or any section of the statutes of this State, before being admitted as an elector.

It should be particularly noted that the question of suffrage was under consideration as late as 1855 in the State of Connecticut. Yet she did not follow the example of her neighboring New England States and provide for negro suffrage. She kept her provision for exclusive White male suffrage. The people of Connecticut reaffirmed their opposition to negro suffrage on October 2, 1865 by voting negro suffrage down by popular vote.

Constitution of Delaware 1831

Article IV

". . . ; and in such elections every free *white male citizen* of the age of twenty-two years or upwards, . . ."

Constitution of Florida 1838

Article VI
Section 1 Every free *white male person* of the age of twenty-one years and upwards, . . .

Constitution of Georgia 1798

Article IV
Section 1 The election of members of the general assembly shall be *a citizen* and inhabitant of this State, and shall have attained the age of twenty-one years, . . .

The proposition that negroes should vote must have been so far from the minds of Georgians at the time they drew up their constitution that they did not say White citizen, but merely citizen, assuming that only White men could be or were citizens.

Constitution of Illinois 1848

Article VI
Section 1 In all elections every *white male citizen* above the age of twenty-one years, having resided in the State one year next preceding any election, shall be entitled to vote at such election; and every white male inhabitant of the age aforesaid who may be a resident of the State at the time of the adoption of this constitution shall have the right of voting as aforesaid; but no such citizen or inhabitant shall be entitled to vote except in the district or county in which he shall actually reside at the time of such election.

Article XIV

The general assembly shall at its first session under the amended constitution, pass such laws as will effectually

prohibit free persons of color from immigrating to and settling in this State; and to effectually prevent the owners of slaves from bringing them into this State, for the purpose of setting them free.

It should be particularly noted that Illinois is Lincoln's home State and that this constitution was in force at the time Lincoln ran for Senator in Illinois, and Lincoln never made any complaint about this constitution.

Constitution of Indiana 1851

Article II

Section 2 In all elections not otherwise provided for by this constitution, every *white male citizen* of the United States, of the age of twenty-one years and upwards, who shall have resided in the State during the six months immediately preceding such election; and every *white male of foreign birth* of the age of twenty-one years and upwards, who shall have resided in the United States one year, and shall have resided in this State during the six months immediately preceding such election, and shall have declared his intention to become a citizen of the United States, conformably to laws of the United States on the subject of naturalization, shall be entitled to vote in the township or precinct where he may reside.

Section 5 *No negro or mulatto shall have the right of suffrage.*

What should be noted here is the generous attitude of Indiana towards foreigners. She allowed them to vote even before they were citizens. This constitution is in sharp contrast to the constitution of Massachusetts which attempted

to disfranchise foreigners and even those foreigners who were naturalized citizens.

A further note on the negroes is that the laws of Indiana did not permit negroes to acquire real estate or make contracts.

Constitution of Iowa 1846

Article II
Section 1 Every *white male citizen* of the United States of the age of twenty-one years, . . .

Constitution of Kansas 1859

Article V
Section 1 Every *white male person,* of twenty-one years and upwards, belonging to either of the following classes. . . . Irst, citizens of the United States; 2d, persons of foreign birth who shall have declared their intention to become citizens conformably to the laws of the United States on the subject of naturalization. . . .

The generous attitude of Kansas towards foreigners should again be especially noted and contrasted to the constitution of Massachusetts.

The people of Kansas reaffirmed their opposition to negro suffrage by voting negro suffrage down in 1867 by popular vote.

Constitution of Kentucky 1850

Article II
Section 8 Every free *white male citizen* of the age of twenty-one years, . . .

Constitution of Louisiana 1852

Title II.
Article 10 Every *free white male* who has attained the age of twenty-one years, . . .

Constitution of Maine 1820

Article II
Section 1 Every *male citizen* of the United States of the age of twenty-one years and upwards, . . .

Maine allowed negroes to vote but there were so few of them that it was not worth while to even take notice of them. It is doubtful whether she would have felt the same way if she had had as many negroes as South Carolina.

Constitution of Maryland 1851

Article I
Section 1 Every free *white male person,* of twenty-one years of age or upwards, . . .

Constitution of Massachusetts 1780

The suffrage requirements of the Massachusetts Constitution are not set out specifically but are contained in the general requirements for electing State Senators and State Representatives. In subsequent years the constitution was amended specifically clarifying the suffrage requirements.

Requirement for electing State Senators

Chapter I
Section 2
Article II And at such meetings every *male inhabitant* of twenty-one years of age and upwards, having a freehold

estate within the commonwealth of the annual income of three pounds, or any estate of the value of sixty pounds, shall have the right to give his vote for the senators for the district of which he is an inhabitant.

Note particularly the absence of the term White male citizen and instead the use of the word inhabitant.

Requirement for electing State Representatives

Chapter I
Section 3
Article IV Every *male person* being twenty-one years of age, and resident in any particular town in this commonwealth, for the space of one year next preceding, having a freehold estate within the same town, of the annual income of three pounds, or any estate of the value of sixty pounds, shall have a right to vote in the choice of a representative for said town.

It should be particularly noted that the favored negroes of Massachusetts had no trouble meeting the financial requirements for suffrage, for they were in great demand as lecturers at anti slavery meetings. And the people who attended these meetings fell all over themselves to help these poor negroes get a job and live decently. It was considered a sign of Christian benevolence to hire a negro. So of course, the negroes were well off in Massachusetts.

But contrasted to this, there were many poor White people struggling to make a living out on the countryside. These White people were disfranchised by the financial requirements of the Massachusetts constitution, and nobody was falling all over themselves to give them a job or to try to help them out. Thus many decent White people were disfranchised in the State of Massachusetts while the negroes were enjoying the full rights of suffrage.

Amendments to the Constitution of 1780

Article III Ratified 1822

Every *male citizen* of twenty-one years of age and upwards, (except paupers and persons under guardianship,) who shall have resided within the commonwealth one year, and within the town or district in which he may claim a right to vote six calendar months next preceding any election of governor, lieutenant-governor, senators, or representatives, and who shall have paid, by himself or his parent, master, or guardian, any state or county tax which shall, within two years next preceding such election have been assessed upon him in any town or district of this commonwealth, and also every citizen who shall be by law exempt from taxation, and who shall be in all other respects qualified as above mentioned, shall have a right to vote in such election of governor, lieutenant-governor, senators, and representatives, and no other person shall be entitled to vote in such elections.

This particular amendment is the first of several amendments aimed at disfranchising foreigners. Note that under the original constitution the requirement for electors for senators was that he be a male inhabitant, and the requirement for electors of representatives was that he be a male person and a resident. By changing the suffrage requirement to read "every male citizen" it eliminated all those foreigners who were not yet naturalized. The odd thing about this is, that Massachusetts considered all negroes to be citizens and treated them as such, and what could be more foreign than a negro? So what it amounts to is, that Massachusetts disfranchised the White people who were not yet naturalized and at the same time granted the full rights of suffrage to the negroes.

Article XX Ratified 1857

No person shall have the right to vote, or be eligible to office under the constitution of this commonwealth, who shall not be able to read the constitution in the English language, and write his name. . . .

This is the second amendment aimed at foreigners. But this time it is aimed at both citizens of foreign culture born in this country and also naturalized citizens. Regardless of whether they are native citizens or naturalized citizens this provision prohibits them from holding office or voting if they cannot read the English language. What it amounted to is that Massachusetts excluded citizens of the United States within her borders from participating in her government who could not read the English Language.

A provision such as this would be justifiable at the present, since the English language is universal throughout the country, and the fact that a person could not read the English language would be indicative that he was illiterate. But at that time the English language was far from universal throughout the country. There were many German newspapers printed only in German and there were many communities where only German was spoken. And it can hardly be said that Germans are an ignorant people. The language provision in the Massachusetts constitution was not aimed at illiteracy. It was aimed at Germans. As near as I can determine, the reason it was aimed at Germans is because they were not pro negro and voted against all the pro negro legislation that the people of Massachusetts were so fond of. If the Germans had been voting the way the people of Massachusetts wanted them to vote, there would have been no effort to disfranchise them.

It can be stated as a general principle that whenever an attempt is made to disfranchise a certain sector of the elec-

torate, the reason that attempt is made is because that sector is not voting the way the people in power want them to vote. If they were voting the way the people in power want them to vote there is no reason to disfranchise them.

People can be disfranchised in two ways: one, the vote can be taken away from them. Two, their vote can be taken away by enfranchising the mob and submerging their vote.

In days gone by when the people in power did not want the voice of a certain sector to be heard they simply disfranchised them. They were straightforward about it. In our time when the people in power want to disfranchise a certain sector they are more circumspect and round about. Instead of being straight-out and disfranchising the sector they do not like they enfranchise the mob and drown the voice of that sector out. Thus the voice of the self supporting White working men of America has been drowned out. Although this is an unmanly way to disfranchise people, as strategy, it is pure art.

Article XX III Ratified 1859

No person of foreign birth shall be entitled to vote, or shall be eligible to office, unless he shall have resided within the jurisdiction of the United States for two years subsequent to his naturalization and shall be otherwise qualified, according to the constitution and laws of this commonwealth. . . .

Being intelligent people, the Germans had learned to read the English language and the only way the people of Massachusetts could keep them from voting was to come right out and say what they meant to start with.

It should be particularly noted how "No person of foreign birth" is emphasized. Massachusetts considered the

negroes to not be of foreign birth and to be de facto citizens. She recognized them as citizens. She granted them all the rights of citizens. Yet at the same time she went through all kinds of gyrations to disfranchise the White people of German descent. What it amounted to is that a German scientist who had migrated to this country and had become a naturalized citizen could not vote until two years after his naturalization, but the ignorant negro right out of the cotton patch could vote.

It should be remembered that before a person can be naturalized there is a waiting period. By the time a person is naturalized the theory is that he has had time to pick up the morality and culture of the society, and that once he is naturalized he is qualified to enjoy the full rights of citizenship. Yet Massachusetts alone among all the States singled out American citizens of foreign birth and discriminated against them. What makes this action so infamous is, that at the very same time she was disfranchising Germans she was granting the full rights of citizenship to the negroes.

Contrast this ungenerous action to the generous policy of Indiana and Kansas that allowed foreigners to vote even before they were citizens. And they were the same foreigners. In Indiana there were many German Communities with German newspapers and German schools.

Constitution of Michigan 1850

Article VII

Section 1 In all elections, every *white male citizen;* every white male inhabitant residing in the State on the twenty-fourth day of June, one thousand eight hundred and thirty-five; every white male inhabitant residing in this State on the first day of January, one thousand eight hundred and

fifty, who has declared his intention to become a citizen of the United States, pursuant to the laws thereof, six months preceding an election, or who has resided in this State two years and six months, and declared his intention as aforesaid; and every civilized male inhabitant of Indian descent a native of the United States and not a member of any tribe, shall be an elector and entitled to vote; but no citizen or inhabitant shall be an elector, or entitled to vote at any election, unless he shall be above the age of twenty-one years, and has resided in this State three months, and in the township or ward in which he offers to vote, ten days next preceding such election.

Note the conspicuous absence of free negroes from the electorate. The people of Michigan made provision to grant suffrage to the Indians, but they say nothing at all about free negroes and exclude them by omission.

Constitution of Minnesota 1857

Article VII

Section 1 Every male person of the age twenty-one years or upwards, belonging to either of the following classes, who shall have resided in the United States one year, and in this State for four months, next preceding any election, shall be entitled to vote at such election, in the election district of which he shall at the time have been ten days a resident, for all officers that now are, or hereafter may be, elective by the people:

First. *White citizens* of the United States.

Second. *White persons of foreign birth,* who shall have declared their intention to become citizens, conformably to the laws of the United States upon the subject of naturalization.

Third. Persons of mixed white and Indian blood, who have adopted the customs and habits of civilization.

Fourth. *Persons of Indian blood* residing in this State, who have adopted the language, customs, and habits of civilization, after an examination before any district court of the State, in such manner as may be provided by law, and shall have been pronounced by said court capable of enjoying the rights of citizenship within the State.

Section 2 *No person not belonging to one of the classes specified in the preceding section:* no person who has been convicted of treason or any felony, unless restored to civil rights, and no person under guardianship, or who may be non compos mentis or insane, *shall be entitled or permitted to vote* at any election in this State.

Note here the sensitive race consciousness of our ancestors just a few short years ago. Dating from 1966 these provisions were drawn up one hundred and nine years ago. Steel mills were booming. Trains were racing across the country. Certainly, it is not that long ago.

The people of Minnesota reaffirmed their opposition to negro suffrage by voting negro suffrage down by popular vote on November 7, 1865.

Constitution of Mississippi 1832

Article III
Section 1 Every free *white male person* of the age of twenty-one years or upwards, . . .

Constitution of Missouri 1820

Article III
Section 10 Every free *white male citizen* of the United

States, who shall have attained the age of twenty-one years, . . .

Territorial Government of Nebraska 1854

Section 23 And be it further enacted, That every *free white male* inhabitant above the age of twenty-one years, . . .

This territorial constitution was drawn up and enacted by the National Congress in Washington. This is significant since it shows the temper of the National Congress at that time. Just eight years later in 1866 the Fourteenth Amendment was proposed whose purport was to abolish exclusive White suffrage forever.

Nebraska did not come into the Union as a State until 1867, one year after the Fourteenth Amendment was proposed. By this time the radical knot of men had control of Congress and Nebraska was forced to change her exclusive White suffrage requirement before she was admitted into the Union.

Constitution of Nevada 1864

Article II
Section 1 Every *white male citizen* of the United States (not laboring under the disabilities named in this constitution) of the age of twenty-one years and upwards, . . .

Constitution of New Hampshire 1792

Part second
Section 28 . . . *every male inhabitant* of each town and parish with town privileges, and places unincorporated in this State, of twenty-one years of age and upward, . . .

What these town privileges were and how many negroes possessed them is a matter of conjecture.

Constitution of New Jersey 1844

Article II
One. Every *white male citizen* of the United States, of the age of tweny one years, . . .

Constitution of New York 1846

Article II
Section 1 Every *male citizen* of the age of twenty-one years who shall have been a citizen, and an inhabitant of this State one year next preceding an election, and for the last four months a resident of the county where he may offer his vote, shall be entitled to vote at such election in the election-district of which he shall at the time be a resident, and not elsewhere, for all officers that now are or hereafter may be elective by the people; but such citizen shall have been for thirty days next preceding the election a resident of the district from which the officer is to be chosen for whom he offers his vote. *But no man of color,* unless he shall have been for three years a citizen of this State, and for one year next preceding any election shall have been seized and possessed of a freehold estate of the value of two hundred and fifty dollars over and above all debts and incumbrances charged thereon, and shall have been actually rated and paid a tax thereon, shall be entitled to vote at such election. . . .

Note particularly that this property requirement applied only to negroes. It did not apply to White men. For all practical purposes this property requirement effectively

excluded the negroes from voting. It is like saying that all men can visit the Queen provided they possess an estate worth five million dollars. But even this high property requirement was not to the taste of the people of New York. They would rather have not allowed the negro to vote at all.

The question of negro suffrage was submitted to the people of New York three separate times and they rejected it all three times. Nevertheless, the provision allowing a few wealthy negroes to vote remained in the constitution.

The vote in each of the three cases is as follows:

	for negro suffrage	against negro suffrage
Submitted in 1846	85,306	223,834
Submitted in 1860	197,503	337,984
Submitted in 1868	249,802	282,403

It is significant that the people of New York voted against negro suffrage in 1868, one year after their State legislature had ratified the Fourteenth Amendment, showing that the people were not aware of the full purport of the Fourteenth Amendment.

The fact that the State legislature submitted the question of negro suffrage to the people, should not be taken as evidence that the people were to be given a choice about the matter. It is possible that the motivation behind the action of submitting the question of negro suffrage to the people was that if the people voted for negro suffrage the legislature could disclaim any responsibility for keeping negro suffrage. As it was, the people voted against negro suffrage so the legislature had no choice but to ignore the vote of the people and allow negro suffrage to remain. The fact that the State legislature ignored the vote of the people three separate times is pretty strong evidence that they were not particularly interested in carrying out the will of

the people. The New York State legislature ratified the Fourteenth Amendment on Januray 10, 1867. It is reasonable to assume that if the legislature ignored the will of the people on the question of suffrage they also ignored the will of the people on the question of the ratification of the Fourteenth Amendment.

Constitution of North Carolina 1776

VII That *all freemen,* of the age of twenty-one years....

It should be particularly noted that in many of the Southern constitutions that are very old no mention is made in reference to suffrage for free negroes. To have done so at that time would have been mere surplusage since it never dawned on these men that negroes would someday vote.

The constitutions of the Southern States herein given are those that were in force at the inception of the War. Some of the older State constitutions had been discarded and new ones adopted between the time of the birth of the Republic and the inception of the Civil War. North Carolina is an exception to this general rule. She retained her original constitution and simply amended it.

An amendment to this constitution ratified in 1835 specifically prohibits negroes from voting.

Article I

Section 3 No. 3 *No free negro, free mulatto, or free person of mixed blood, descended from negro ancestors to the fourth generation inclusive,* (though one ancestor of each generation may have been a white person,) shall vote for members of the senate or house of commons.

By this definition a person with one sixteenth negro in him is a negro. And by inference any person with less than one sixteenth negro in him is White. This is not possible, however. Any person who has any negro blood in him at all, be it ever so small, is not, and cannot claim to be, a White man of the pure European strain, and this class and only this class constitute the class called White men. One little drop of black in white makes the white no longer white.

Of course North Carolina was not defining race. She was defining voters. And for the purposes of voting anyone with less than one sixteenth negro blood in him would be allowed to vote. However, it does not follow that because a person would be allowed to vote he would automatically be White. North Carolina did not mean this or intend it, and the inference that because a person has less than one sixteenth negro blood in him he is White is a false inference.

Constitution of Ohio 1851

Article V
Section 1. Every *white male citizen* of the United States, of the age of twenty-one years, . . .

The people of Ohio reaffirmed their opposition to negro suffrage in 1867 by voting negro suffrage down by popular vote.

Constitution of Oregon 1857

The following constitution is the tentative constitution of Oregon submitted to the people for ratification in preparation for her entrance into the Union as a State. On the same day that the people voted on whether to accept the constitution or not, they were also asked to vote on how the

constitution should deal with negroes. They had the choice of voting for slavery or against it. And they also had the choice of excluding free negroes from the State or accepting them. If the people voted for slavery that provision was to become an organic part of the constitution. If the people voted to exclude free negroes that provision was to become an organic part of the constitution.

I here give the constitution as it was submitted to the people rather than the finished constitution because it shows that the people had a clear choice about the matter, and their choice shows the true temper of the people of Oregon at that time.

Article II
Section 2. In all elections not otherwise provided for by this constitution, every *white male citizen* of the United States, of the age twenty-one years and upwards, . . .
Section 6. *No negro, Chinaman, or mulatto* shall have the right of suffrage.

Article XVIII
Section 2 Each elector who offers to vote upon this constitution shall be asked by the judges of election this question:
"Do you vote for the constitution—yes or no?"
And also this question:
"Do you vote for slavery in Oregon—yes or no?"
And also this question:
"Do you vote for free negroes in Oregon—yes or no?"
Section 4 . . . And if a majority of all the votes given for and against free negroes shall be given against free negroes, then the following section shall be added to the bill of rights and shall be a part of this constitution:

No free negro or mulatto, not residing in this State at the time of the adoption of this constitution, shall ever come, reside, or be within this State, or hold any real estate, or make any contract, or maintain any suit therein; and the legislative assembly shall provide by penal laws for the removal by public officers of all such free negroes and mulattoes, and *for their effectual exclusion from the State,* and for the punishment of persons who shall bring them into the State, or employ or harbor them therein.

The people of Oregon did vote to exclude free negroes clearly showing the temper of the people of Oregon at that time. The provision excluding free negroes was duly added to the constitution as section 36 of the bill of rights.

The State of Oregon would nominally be classed as an anti slavery State. But it can hardly be said that she was pro negro. It cannot be over emphasized that anti slaveryism did not necessarily mean that a State was pro negro. In fact, the usual case was that if a State was anti slavery it was also anti negro. This definitely is true for the State of Oregon and the same applies to practically every other State in the Union at that time except the State of Massachusetts. Massachusetts was pro negro and anti foreigner.

Oregon was admitted into the Union in 1859 and the bill of admission is as follows:

Admission of Oregon 1859

Whereas the people of Oregon have framed, ratified, and adopted a constitution of State government *which is* republican in form, and *in conformity with the Constitution of the United States,* and have applied for admission into the Union on an equal footing with the other States: Therefore,

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That Oregon be, and she is hereby, received into the Union on an equal footing with the other States in all respects whatever, . . .

It should be specifically noted that the section excluding free negroes was voted on and added to the Oregon State Constitution and became an organic part of the constitution before the constitution was submitted to the National Congress for approval. The National Congress approved the constitution with the provision excluding free negroes showing the temper of the National Congress at that time.

The wording of the bill of admission should be especially noted. Particularly the words, "Whereas the people of Oregon have framed, . . . a constitution in conformity with the Constitution of the United States, . . ."

It was the opinion of Congress that the constitution as a whole was in conformity with the Constitution of The United States, and of course, every section and part thereof would also have to be in conformity with the Constitution of the United States, which means that the specific provision excluding free negroes was also deemed to be in conformity with the Constitution of the United States. And of course, it actually was. For this was a White man's country up until the passage of the Fourteenth Amendment. There is nothing at all inconsistent with this provision in the Oregon State Constitution with the Constitution of the United States.

The significant thing here, is to note the temper of the Congress at the time they approved this constitution. The temper of the Congress in this instance was reflective of the temper of the entire country, because the temper of the country was becoming progressively anti negro. This is evi-

dent from the fact that the more recent legislation in regard to negroes at that time was to deal with them as a threat. And it should be particularly noted that these were not slaves they were talking about. These were free negroes.

This constitution was accepted by Congress in 1859, and just seven years later in 1866 the Fourteenth Amendment was proposed. In this short time the entire social structure of the country underwent a catastrophic change. How could such a thing happen? How could a country that had grown progressingly anti negro all of the sudden become pro negro? The truth is that it did not happen. What did happen is that a few radical men in the turmoil following the war grabbed control of the situation and put an amendment through which the people ratified in their dazed condition and ever since they have tried to live by it.

Constitution of Pennsylvania 1838

Article III
Section 1 In elections by the citizens, every *white freeman* of the age of twenty-one years, . . .

Constitution of Rhode Island 1842

Article II
Section 1. Every *male citizen* of the United States of the age of twenty-one years, . . . who is really and truly possessed in his own right of real estate in such town or city of the value of one hundred and thirty-four dollars, . . .

Constitution of South Carolina 1790

Article I
Section 4 Every *free white man,* of the age of twenty-one years, . . .

It should be particularly noted that Charles Pinckney was President of the convention which drew up this constitution. Charles Pinckney was one of the framers, drafters, and signers of the Constitution of the United States. In short, he was one of the founding fathers, and it is to be supposed that he would know better than latter day radicals the true intent and purpose and limitations of the National Constitution.

Constitution of Tennessee 1834

Article IV
Section I. Every *free white man* of the age of twenty-one years, . . .

Constitution of Texas 1845

Article III
Section I. Every *free male person* who shall have attained the age of twenty-one years, and who shall be a citizen of the United States, or who is at the time of the adoption of this constitution by the Congress of the United States a citizen of the Republic of Texas, and shall have resided in this State one year next preceding an election, and the last six months within the district, county, city, or town in which he offers to vote, *(Indians not taxed, Africans and descendants of Africans excepted,)* shall be deemed a qualified elector; . . .

Section 2. All *free male persons* over the age of twenty-one years, *(Indians not taxed, Africans and descendants of Africans excepted,)* who shall have resided six months in Texas, immediately preceding the acceptance of this constitution by the Congress of the United States, shall be deemed qualified electors.

Constitution of Vermont 1793

Chapter II
Section 21 *Every man,* of the full age of twenty-one years, having resided in this State for the space of one whole year next before the election of representatives, and is of quiet and peaceable behavior, and will take the following oath or affirmation, shall be entitled to all the privileges of a freeman of this State: . . .

Constitution of Virginia 1850

Article III
Section I Every *white male citizen* of the commonwealth, of the age of twenty-one years, . . .

Constitution of West Virginia 1861-1863

Article III
Section 1 The *white male citizens* of the State shall be entitled to vote at all elections. . . .

This is of particular interest since the State of West Virginia was created during the Civil War. The National Congress readily accepted West Virginia with her suffrage restrictions. Of course the radicals had not yet gained control.

Constitution of Wisconsin 1848

Article III
Section I. Every *male person,* of the age twenty-one years or upwards, *belonging to either of the following classes,* who shall have resided in this State for one year next preceding

any election, shall be deemed a qualified elector at such election:

Irst. *White citizens* of the United States.
2d. *White persons* of foreign birth who shall have declared their intention to become citizens conformably to the laws of the United States on the subject of naturalization.

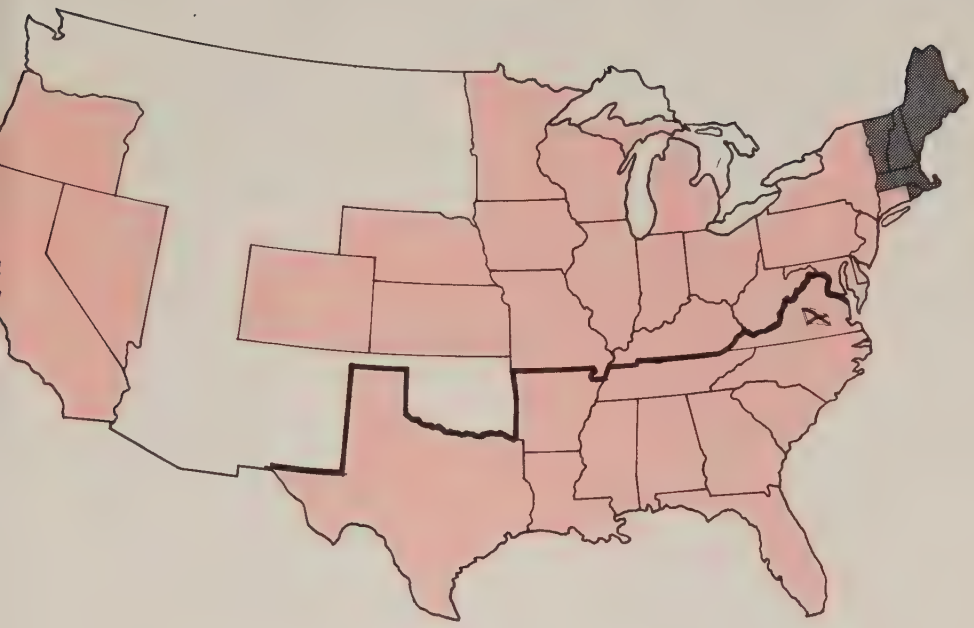
3d. *Persons of Indian blood,* who have once been declared by law of Congress to be citizens of the United States, any subsequent law of Congress to the contrary notwithstanding.

4th. *Civilized persons of Indian descent,* not members of any tribe: Provided, That the legislature may, at any time, extend by law the right of suffrage to persons not herein enumerated; but no such law shall be in force until the same shall have been submitted to a vote of the people at a general election, and approved by a majority of all the votes cast at such election.

The people of Wisconsin reaffirmed their opposition to negro suffrage by voting negro suffrage down by popular vote on November 7, 1865.

This comprises all of the constitutions in force at the close of the War between the States and also the constitutions of the two organized territorial governments.

Of the thirty six States only six of them granted negro suffrage; namely, Maine, Vermont, New Hampshire, Rhode Island, Massachusetts, and New York. And of these, it can be said that in the case of New York it was against the will of the people. So strictly speaking only five States of the thirty six approved negro suffrage and they constituted the New England States excepting Connecticut.



Map showing States for and against negro suffrage at time Fourteenth Amendment was submitted for ratification. War ended April 9, 1865. Fourteenth Amendment submitted for ratification June 16, 1866.

For negro suffrage as of June 16, 1866

Against negro suffrage as of June 16, 1866

Unorganized territory

The following is a chart showing the consensus of the country in regard to negro suffrage at the close of the War between the States, as indicated by their constitutions.

	For negro suffrage	Against negro suffrage	Constitution adopted
1. Alabama		X	1819
2. Arkansas		X	1836
3. California		X	1849
4. Colorado (a territory)		X	1861
5. Connecticut		X	1818
6. Delaware		X	1831
7. Florida		X	1838
8. Georgia		X	1798
9. Illinois		X	1848
10. Indiana		X	1857
11. Iowa		X	1846
12. Kansas		X	1859
13. Kentucky		X	1850
14. Louisiana		X	1852
15. Maine	X		1820
16. Maryland		X	1851
17. Massachusetts	X		1780
18. Michigan		X	1850
19. Minnesota		X	1857
20. Mississippi		X	1832
21. Missouri		X	1820
22. Nebraska (a territory)		X	1854
23. Nevada		X	1864
24. New Hampshire	X		1792
25. New Jersey		X	1844
26. New York		X	1846
27. North Carolina		X	1776
28. Ohio		X	1851
29. Oregon		X	1857

30. Pennsylvania		X	1838
31. Rhode Island	X		1842
32. South Carolina		X	1790
33. Tennessee		X	1834
34. Texas		X	1845
35. Vermont	X		1793
36. Virginia		X	1850
37. West Virginia		X	1861-'63
38. Wisconsin		X	1848
	5 for	33 against	

March 3, 1966

Chapter 6

Lincoln's Plan of Reconstruction

Between the time that Lincoln was elected President and the time that he was inaugurated, six Southern States seceded. He was elected November 6, 1860 and was inaugurated March 4, 1861. Lincoln had been President only one month when the Confederates fired on Fort Sumter April 12, 1861, the first shots of the war.

The Southern States were not defeated all at one time. The Union Armies conquered certain of the States first and reconstruction was initiated immediately afterward. Tennessee fell almost from the start. The next to fall were Louisiana and Arkansas. President Lincoln drew up a general plan of reconstruction to be followed in these States and the other Southern States as they were defeated.

His general plan can be divided into two major divisions. The first is, the terms of surrender. The second is, political reconstruction. The political reconstruction can be divided into three minor parts: one, that rebellion is treason. Two, that he will forgive treason if the wayward citizens will take an allegiance oath. Three, that the State will be readmitted into the Union when one tenth of those who were qualified to vote before the State seceded, reorganize the State government, recognizing the supremacy of the Union.

The terms of surrender were that the Southerners amend their State constitutions acknowledging the Emancipation Proclamation and the freedom of negroes. In other words, the terms of surrender were that the South give up slavery and its slaves with no compensation whatever.

As you read this, note specifically that Lincoln does not demand negro suffrage as one of the terms of surrender. In fact he excludes them by saying that the government should be reorganized by those voters who were qualified before the secession and no others. There were no negroes qualified to vote before the secession.

Proclamation of Amnesty and Reconstruction December 8, 1863

Whereas in and by the Constitution of the United States it is provided that the President "shall have power to grant reprieves and pardons for offenses against the United States, except in cases of impeachment;" and

Whereas a rebellion now exists whereby the loyal State governments of several States have for a long time been subverted, and many persons have committed and are now *guilty of treason against the United States;* and

Whereas, with reference to said rebellion and treason, laws have been enacted by Congress declaring forfeitures and confiscation of property and liberation of slaves, all upon terms and conditions therein stated, and also declaring that the President was thereby authorized at any time thereafter, by proclamation, to extend to persons who may have participated in the existing rebellion in any State or part thereof pardon and amnesty, with such exceptions and at such times and on such conditions as he may deem expedient for the public welfare; and

Whereas, with reference to said rebellion, *the President* of the United States *has issued several proclamations* with provisions *in regard to the liberation of slaves;* and

Whereas it is now desired by some persons heretofore engaged in said rebellion to resume their allegiance to the

United States and to reinaugurate loyal State governments within and for their respective States:

Therefore, I, Abraham Lincoln, President of the United States, do proclaim, . . . to all persons who have, directly or by implication, participated in the existing rebellion, except as hereinafter excepted, *that a full pardon is hereby granted to them and each of them,* with restoration of all rights of property, except as to slaves and in property cases where rights of third parties shall have intervened, and upon the condition that every such person shall take and subscribe an oath and thenceforward keep and maintain said oath inviolate, and which oath shall be registered for permanent preservation and shall be of the tenor and effect following, to wit:

I, ———, ————, do solemnly swear, in presence of Almighty God, that I will henceforth faithfully support, protect, and defend the Constitution of the United States and the Union of the States thereunder; and that I will in like manner abide by and faithfully support all acts of Congress passed during the existing rebellion with reference to slaves, so long and so far as not repealed, modified, or held void by Congress or by decision of the Supreme Court; and that I will in like manner abide by and faithfully support all proclamations of the President made during the existing rebellion having reference to slaves, so long and so far as not modified or declared void by decision of the Supreme Court. So help me God.

The persons excepted from the benefits of the foregoing provisions are all who are or shall have been civil or diplomatic officers or agents of the so-called Confederate Government, all who have left judicial stations under the United States to aid the rebellion; all who are or shall have been military or naval officers of said so-called Confederate Gov-

ernment above the rank of colonel in the army or of lieutenant in the navy; all who left seats in the United States Congress to aid the rebellion; all who resigned commissions in the Army or Navy of the United States and afterwards aided the rebellion; and all who have engaged in any way in treating colored persons, or white persons in charge of such, otherwise than lawfully as prisoners of war, and which persons may have been found in the United States service as soldiers, seamen, or in any other capacity.

And *I do further proclaim,* declare, and make known *that whenever,* in any of the States of Arkansas, Texas, Louisiana, Mississippi, Tennessee, Alabama, Georgia, Florida, South Carolina, and North Carolina,[1] *a number of persons, not less than one-tenth in number of the votes cast* in such State *at the Presidential election* of the year A.D. *1860,* each having taken oath aforesaid, and not having since violated it, and *being a qualified voter* by the election law of the State existing *immediately before* the *so-called act of secession,* and *excluding all others,* shall re-establish a State government which shall be republican and in nowise contravening said oath, *such shall be recognized as the true government of the State,* and the State shall receive thereunder the benefits of the constitutional provision which declares that "the United States shall guarantee to every State in this Union a republican form of goverment and shall protect each of them against invasion, and, on application of the legislature, or the executive (when the legislature can not be convened), against domestic violence."

And I do further proclaim, declare, and make known that any provision which may be adopted by such State

[1] Footnote: Virginia is not included because it occupied a twilight zone, half in and half out of the Union. A few counties in eastern Virginia remained loyal and the government choose to call these few counties Virginia.

government in relation to the freed people of such State which shall recognize and declare their permanent freedom, provide for their education, and which may yet be consistent as a temporary arrangement with their present condition as a laboring, landless, and homeless class, will not be objected to by the National Executive.

And it is suggested as not improper *that* in constructing a loyal State government in any State the name of the State, the boundary, the subdivisions, *the constitution, and* the general code of *laws as before the rebellion be maintained,* subject only to the modifications made necessary by the conditions hereinbefore stated, and such others, if any, not contravening said conditions and which may be deemed expedient by those framing the new State government.

To avoid misunderstanding, it may be proper to say that this proclamation, so far as it relates to State governments, has no reference to States wherein loyal State governments have all the while been maintained. And for the same reason it may be proper to further say that whether members sent to Congress from any State shall be admitted to seats constitutionally rests exclusively with the respective Houses, and not to any extent with the Executive. And, still further, that *this proclamation is intended to present* the people of the States wherein the national authority has been suspended and loyal State governments have been subverted, *a mode in and by which the national authority and loyal State governments may be re-established* with said States or in any of them; and while the mode presented is the best the Executive can suggest, with his present impressions, it must not be understood that no other possible mode would be acceptable.

Abraham Lincoln

What should be particularly noted here is the lenient attitude of Lincoln toward the South. This should be especially kept in mind and compared to the later Reconstruction Acts passed by the radical Congress after Lincoln died.

Lincoln was disposed to treat the Southerners leniently and as wayward children because he realized that if he had been born in the South he would have been one of them and would have felt like them. This feeling is to be contrasted to the radical knot of men who controlled Congress after Lincoln died. They felt that the Southerners were the embodiment of a malicious evil force that would raise its hand to strike down the Union. And the reason that the hand was raised wielding a bloody sword was so that it could perpetuate human slavery. This little knot of radical men believed that they could not be like Southern Rebels under any circumstances. And this is what sets Lincoln off from the radical men who followed him.

If any single thing made Lincoln dear to the hearts of the people it was that he was not motivated by malice or vengeance. He truly lived by the rule of "Do unto Others." And the men who do this under all circumstances at all times are far and few between. It is easy enough to do it when the tide is with one. But it truly takes a man of character to do it when the tide is against him. And already the radical knot of men had set themselves against Lincoln condemning his leniency.

The reconstruction policy as herein outlined by Lincoln was the method by which reconstruction was to be accomplished. This was the reconstruction policy that President Johnson tried to carry out after Lincoln died. It is precisely because President Johnson tried to carry out this policy that the Congress tried to impeach him. The radical men in Congress had their own ideas of how reconstruction should

be carried out and they were determined to have their own way, even if it meant removing the President.

The War is commonly considered to have ended on April 9, 1865, the day of Lee's surrender. General Joseph E. Johnston did not surrender to Major General William T. Sherman until April 18, 1865, three days after Lincoln's death. And General Kirby Smith of Florida did not surrender until May 26, 1865. Lincoln did not have the opportunity to carry out any of his reconstruction policies except in the States of Tennessee, Arkansas, and Louisiana.

On the day Lincoln was shot he uttered the following prophetic words: According to Secretary Welles he said, "If we were wise and discreet, we should re-animate the states and get their governments in successful operation, with order prevailing and the Union reestablished, before Congress came together in December. . . . *There were men in Congress* who, if their motives were good were nevertheless impracticable, and *who possessed feelings of hate and vindictiveness* in which he did not sympathize and could not participate. He hoped there would be no persecution, no bloody work, after the war was over. None need expect he would take any part in hanging or killing those men, even the worst of them."

(page 448, Commager's, Documents of American History)

Here Lincoln presages what is to come. With Lincoln's death President Johnson took over and the radicals began to come out of their holes. And as each day passed they grew bolder and bolder, until finally they were straining to scourge the South with fire and brimstone, and turned on everyone who would stand in their way, even the President.

When President Johnson took office on April 15, 1865 he attempted to carry out the policies of Lincoln. He appointed

provisional governors to the various States and instructed them to reorganize the State governments recognizing the supremacy of the Constitution of the United States.

The Provisional governors did as they were instructed. The State governments were reorganized on the basis of ten percent of the voters who were qualified preceding the secession. The State constitutions were amended in accordance with the Proclamation Emancipation recognizing the freedom of the negroes. New State legislatures were elected by the people and political governors were elected by the people and the provincial governors stepped down. The legislatures ratified the Thirteenth Amendment abolishing slavery. In short the States did every thing that was required of them by the terms of Lincoln's reconstruction plus ratifying the Thirteenth Amendment.

President Johnson felt that the Southern States had lived up to their part of the bargain and should be readmitted into the Union. But the radical Congress was discontent. They thought the South was getting off too lightly. The fact that their cities were burned and their countryside destroyed and their property in slaves obliterated did not make the slightest impression upon the radicals. These hardships were the just consequences of anyone defeated in war. But the radicals were not satisfied with the usual. They wanted to make the South suffer so that they would never forget what they had done.

The radical Congress refused to accept the senators and representatives elected by the Southern people under the reconstructed governments. The radical Congress then drew up their own terms of surrender in the form of the Fourteenth Amendment and submitted it to the Southern States with the implication that if they ratified it their senators and representatives would be accepted into Congress and

they would be restored into the Union. But all of the Southern States rejected the Amendment. This infuriated the radical Congress, and in their heat they summarily declared all of the Southern State governments illegal and void. Then they set about to estabilsh negro governments to ratify the amendment.

President Johnson fought the radical Congress tooth and nail against their evil designs. The South had already submitted to the terms of surrender which Lincoln had dictated, namely, that they abide by the Emancipation Proclamation and recognize the freedom of negroes in their State constitutions. This, all of the Southern States had done. They had complied with the terms of surrender as outlined by President Lincoln. But the radical Congress was not satisfied with these terms. They wanted more.

The Southern States complied with the terms of surrender as outlined by President Lincoln and as supervised by President Johnson as follows:

1.	Arkansas	January 19, 1864
2.	Virginia	April 11, 1864
3.	Louisiana	September — 1864
4.	Tennessee	February 22, 1865
5.	Mississippi	August 14, 1865
6.	Alabama	September 12, 1865
7.	South Carolina	September 27, 1865
8.	North Carolina	October 9, 1865
9.	Florida	October 28, 1865
10.	Georgia	November 7, 1865
11.	Texas	June 25, 1866

After the Southern States had reestablished their governments in accordance with the terms of surrender of President Lincoln, the radicals festered in Congress until finally

they came up with the Fourteenth Amendment which embodied their own ideas of what the terms of surrender should be.

Usually the terms of surrender of civilized people require that the defeated party give up property and pay indemnities. These were essentially the terms that Lincoln dictated. The Southerners were made to give up their property in slaves and were liable for back taxes. Withall, it is true, the the terms were lenient, for no large war indemnity was to be exacted from the South. Yet in another sense, their property lost in slaves ran into the millions.

The Fourteenth Amendment is to be contrasted to ordinary terms of surrender. It did not require the Southerners to give up property. It did not exact war indemnities in the usual sense. It did not treat the Southerners as enemies in accordance with the articles of war and law of nations. Instead of treating the South as a defeated nation, the radical knot of men in Congress were bent on treating them as defeated criminals. Criminals guilty of the most high crime in the vocabulary of man—guilty of high treason. And this treason was to be made infamous and odious in the memory of men until the end of time. This high treason was to be punished with a punishment more consummate than any punishment ever devised. This was what the radical knot of men wanted to do. The question was how to do it.

It would be impractical and almost impossible to punish all of the Southerners by putting all of the Southerners in jail. There would not be room enough.

If they punished only the influential Southerners by putting them in jail, they would just make martyrs of them and defeat the purpose of punishing them, for in punishing them the radicals would have elevated them to the position of national saints in the hearts of the people. The glory

accruing to the persecuted would more than offset the desired effect of punishment.

If the radicals confiscated the property of the wealthy Southerners it would make martyrs of them and make them more dear to the hearts of the Southern people than ever. Instead of making their crime of treason odious, the radicals would have made their crime a virtue by chastising them individually.

If the radicals set up a dictatorship over the Southern people and governed them like a province, this too would defeat the purpose. For under a dictatorship the Southern people would weld together and in secret grit their teeth and justify to each other the rightness of what they had done. Instead of the dictatorship making the crime of treason odious, the dictatorship itself would become the odious thing.

How then were the Southern people to be punished? How was their crime of treason to be made odious in the minds of men until the end of time? Surely, they could not be allowed to go scot free.

The radicals were in a predicament. Every rock and stick and stone they picked up turned to dust in their hands. They were in the same predicament as a council of devils trying to devise a punishment to make virtue and honor appear odious in the minds of men. For the Southerners had done everything that honorable men would do. They had fought bravely and honorably. They had given everything for their Southern nation. Their action can be distinguished in no way from the action of the American colonist rebelling against England and fighting for independence. But in the case of the Southerners they were not to be treated as prisoners of war according to the law of nations. They were to be treated as domestic criminals guilty

of high treason. But to make the action of the Southerners being loyal to the South appear odious in their own eyes was as difficult as trying to make Christianity appear odious in the eyes of Christians.

How then was the thing to be done? How were the Southerners to be made to regret their action until the end of time, instead of recalling the past with pride? This was the problem that the radical knot of men had before them as they sat in council.

What had been especially dear to the Southerners before the War was the culture and beautiful life of the Old South. If anything is dear to a people as a whole it is their culture and their society. It holds the same place in their sentiments and feelings that a mother holds for her own child. If the child is wrenched from her arms and dashed to the ground and destroyed utterly her remorse is unconsolable, and she will suffer from that incident the rest of her life.

Clearly, if the Southerners were to be punished at all, their entire society and culture had to be destroyed. And the very substance of Southern culture and society was the relationship of master and slave, with the White man the superior and the negro the inferior. If this relationship could be reversed, the destruction of Southern culture could not be more complete. And the experience of witnessing their culture and society destroyed finally and absolutely would be a consummate punishment that would live on in the minds of men forever. No glory could be taken from it. No one could be made a martyr by it. The punishment would be pure punishment with no melioration at all. And the magnitude of the tragedy would overshadow the infamy of those perpetrating the punishment.

In the eyes of a mother the tragedy of having her child wrenched from her arms and smashed to the ground and

destroyed would fill her with such great pain that it would overshadow the infamy of the perpetrator of the crime. Her grief would be so great and her remorse so complete that instead of blaming the perpetrator, she would blame herself for having ventured too close to the market place at night.

And this is exactly what the radical knot of men wanted to do. They wanted to bring misery down on the South of such magnitude that it would divert the attention of the Southerners from the perpetrators and make them look inward and blame themselves for their own suffering and the act of rebelling become odious in their own eyes. And in order that the Southerners never forget what evil they had done the radical knot of men put a constant reminder before their eyes by making the punishment perpetual to continue forever. And that punishment was to make the negroes citizens and absolutely equal, thereby destroying the very substance of White society. And the punishment is still being levied to this very day. No punishment of war has ever continued so long. No punishment of war has ever been so unrelenting. Most people who are defeated can look to the day when the war punishment will be lifted from them and they can once again live as independent men. The South can look forward to no such day. For the radical knot of men imposed the punishment to be perpetual and to continue forever.

The radicals were not satisfied that the Southerners had lost millions of dollars in property in slaves. This loss alone is larger than any war indemnity ever paid. The radicals were not satisfied that Sherman had marched through the South burning crops, houses, and cities. The radicals were not satisfied that the economy of the South was totally destroyed. They were not satisfied because the Southerners still had their pride and their honor and still

held their heads high. They still felt that they were the equal of any men on earth. To break that spirit and to tone them down the radicals were determined to destroy White society and make the negroes equal. In this way they would heap ridicule and mockery upon them. They would hold the South up to the world as an example of White men no better than negroes. The Southerners would have a hard time holding their heads high as the social equals of negroes. It is something like causing a thirteen year old boy to take a seat in the first grade and then cause a lot of strangers and friends to come and visit the class room. It can hardly be said that he would desire to hold his head high and smile and be proud. His shame would be consummate. And the same result was achieved by causing the Southerners to be put in the same class as the most incompetent race on the earth. And this is precisely and exactly what the radicals wanted to do.

Nothing infuriates a conquerer of small intelligence and petty passions more than to defeat someone who will not recognize the defeat but continues to hold his head high. The Southerners still held their heads high because they still had their pride and the pride of their race and their society. They had fought honorably and died honorably and were defeated by superior force. They had done nothing to make themselves hang their heads in shame. But if their society could be completely destroyed and their children held up to the world as no better than negroes their shame could not be more complete. And the radicals were determined to make the Southerners hang their heads in shame, no matter what the price or what the cost. And their method was to make the negroes equal and citizens and make the Southerners absolutely no better than negroes.

The Fourteenth Amendment is the child of this radical knot of men and embodies their principles to bring shame

and humiliation on the Southern people forever. But in our own day this punishment is no longer confined just to the South. It prevails throughout the entire country. Because of this radical knot of men, each and every White man in the entire country suffers.

When the Fourteenth Amendment was first submitted to the Southern States for ratification they rejected it almost unanimously. The success of the Fourteenth Amendment when first submitted is as follows:

States Rejecting Fourteenth Amendment
Fourteenth Amendment Proposed June 16, 1866

			For		Against		For		Against		
1.	Texas	House	5	to	70	Senate	1	to	27	Oct.	13, 1866
2.	Ga.	House	5	to	147	Senate	0	to	38	Nov.	9, 1866
3.	Fla.	House	0	to	49	Senate	0	to	20	Dec.	3, 1866
4.	Ala.	House	8	to	66	Senate	3	to	28	Dec.	7, 1866
5.	N. C.	House	10	to	93	Senate	1	to	45	Dec.	13, 1866
6.	Ark.	House	2	to	68	Senate	1	to	24	Dec.	17, 1866
7.	S. C.	House	1	to	95	Senate	0	to	28	Dec.	20, 1866
8.	Vir.	House	1	to	74	Senate	0	to	27	Jan.	9, 1866
9.	Miss.	House	0	to	88	Senate	0	to	27	Jan.	30, 1866
10.	La.	House	0	to	?	Senate	0	to	31	Feb.	6, 1866
			29		750		6		295		

When it was ascertained that all the Southern States had rejected the amendment the national Congress declared all of their governments illegal. They declared their governments to be illegal on March 2, 1867. After their governments were declared illegal and the Congress had set up negro governments in their place, the Southern States had a curious change of heart. The success of the Fourteenth Amendment after the negro governments were set up is as follows:

Negro Governments Ratifying Fourteenth Amendment

			For		Against			For		Against	
1.	Ark.	House	70	to	0	Senate	25	to	0	April 9,	1868
2.	Fla.	House	23	to	6	Senate	10	to	3	June 9,	1868
3.	N. C.	House	82	to	19	Senate	34	to	2	July 2,	1868
4.	S. C.	House	108	to	12	Senate	23	to	5	July 9,	1868
5.	La.	House	?	to	?	Senate	20	to	11	July 9,	1868
6.	Ala.	House	?	to	?	Senate	?	to	?	July 13,	1868
7.	Ga.	House	89	to	71	Senate	?	to	?	July 21,	1868
	Amendment declared ratified									July 23,	1868
8.	Vir.	House	126	to	6	Senate	34	to	4	Oct. 7,	1869
9.	Miss.	House	87	to	6	Senate	23	to	2	Jan. 17,	1870
10.	Texas	House	?	to	?	Senate	?	to	?	Feb. 18,	1870

It should be especially noted that these States never ratified the Fourteenth Amendment even until this very day. The amendment was ratified by illegal negro governments that by no stretch of the imagination represented the States. The amendment could have been ratified by Turks for all the States had to do with it.

The Turks are not citizens and neither were the negroes at the time they ratified the amendment. They did not become citizens until after the amendment was ratified. How is it possible for people who are not citizens of the United States to pass on an amendment to the Constitution of the United States? Yet this is what was done.

Before the negro governments were established, the Southern States had already set up governments loyal to the Union. These governments exercised the full capacity of civil governments and were recognized by President Johnson as having fulfilled Lincoln's terms of surrender and reconstruction. Later these governments rejected the Fourteenth Amendment. The following chart gives the States in alphabetical order showing the dates upon which they established new governments abolishing slavery and the dates upon which they rejected the Fourteenth Amendment.

	New gov. established abolishing slavery.	Rejects 14th Amendment.
Ala.	Sept. 12, 1865	Dec. 7, 1866
Ark.	Jan. 19, 1864	Dec. 17, 1866
Fla.	Oct. 28, 1865	Dec. 3, 1866
Ga.	Nov. 27, 1865	Nov. 9, 1866
La.	Sept. —, 1864	Feb. 6, 1866
Miss.	Aug. 14, 1865	Jan. 30, 1866
N. C.	Oct. 9, 1865	Dec. 13, 1866
S. C.	Sept. 27, 1865	Dec. 20, 1866
Tex.	June 25, 1865	Oct. 13, 1866
Vir.	Apr. 11, 1864	Jan. 9, 1866

The following chart shows the correlation between the rejection of the Fourteenth Amendment by the Southern States and the declaration by Congress that their governments were illegal.

	Rejects 14th Amendment.	State gov. declared illegal by Congress.
Ala.	Dec. 7, 1866	Mar. 2, 1867
Ark.	Dec. 17, 1866	Mar. 2, 1867
Fla.	Dec. 3, 1866	Mar. 2, 1867
Ga.	Nov. 9, 1866	Mar. 2, 1867
La.	Feb. 6, 1866	Mar. 2, 1867
Miss.	Jan. 30, 1866	Mar. 2, 1867
N. C.	Dec. 13, 1866	Mar. 2, 1867
S. C.	Dec. 20, 1866	Mar. 2, 1867
Tex.	Oct. 13, 1866	Mar. 2, 1867
Vir.	Jan. 9, 1866	Mar. 2, 1867

The following chart shows the correlation between the declaration by the Congress that the Southern State governments were illegal and the establishment of negro governments.

	State gov. declared illegal by Congress.	Negro gov. established.
Ala.	Mar. 2, 1867	Nov. 5, 1867
Ark.	Mar. 2, 1867	Feb. 11, 1868
Fla.	Mar. 2, 1867	May —, 1868
Ga.	Mar. 2, 1867	Mar. 11, 1868
La.	Mar. 2, 1867	(?)
Miss.	Mar. 2, 1867	Dec. 1, 1868
N. C.	Mar. 2, 1867	Jan. 14, 1868
S. C.	Mar. 2, 1867	Apr. 16, 1868
Tex.	Mar. 2, 1867	Dec. 3, 1869
Vir.	Mar. 2, 1867	July 6, 1869

The following chart shows the correlation between the establishment of the negro governments and the ratification of the Fourteenth Amendment.

	Negro gov. established.	Ratifies 14th Amendment.
Ala.	Nov. 5, 1867	July 13, 1868
Ark.	Feb. 11, 1868	Apr. 9, 1868
Fla.	May —, 1868	June 9, 1868
Ga.	Mar. 11, 1868	July 21, 1868
La.	(?)	July 9, 1868
Miss.	Dec. 1, 1868	Jan. 17, 1870
N. C.	Jan. 14, 1868	July 2, 1868
S. C.	Apr. 16, 1868	July 9, 1868
Tex.	Dec. 3, 1869	Feb. 18, 1870
Vir.	July 6, 1869	Oct. 7, 1869

March 1966

Chapter 7

The First Reconstruction Act
March 2, 1867

The Fourteenth Amendment was submitted to the States for ratification on June 16, 1866 and all of the Southern States rejected it. So in retaliation the radical Congress declared their existing governments illegal by passing the First Reconstruction Act.

It should be particularly noted that governments loyal to the United States, created in accordance with the reconstruction terms of Lincoln, were existing in the Southern States, exercising all the functions of governments. These governments had ratified the Thirteenth Amendment abolishing slavery, but because they would not ratify the Fourteenth Amendment they were declared illegal.

This Reconstruction Act passed over President Johnson's veto March 2, 1867—79 years after the adoption of the Constitution and one year before the adoption of the Fourteenth Amendment.

This Reconstruction Act is the instrument by which the Southern state governments were declared illegal and non existent, and the means by which negro governments were set up to guarantee the ratification of the Fourteenth Amendment.

An Act to provide for the more efficient Government of the Rebel States

Whereas no State governments of adequate protection for life or property *now exists* in the rebel States of Virginia,

North Carolina, South Carolina, Georgia, Mississippi, Alabama, Louisiana, Florida, Texas, and Arkansas;[1] and whereas it is necessary that peace and good order should be enforced in said States until loyal and republican State governments can be legally established: Therefore,

Be it enacted, That said rebel States shall be divided into military districts and made subject to the military authority of the United States as hereinafter prescribed, and for that purpose Virginia shall constitute the first district; North Carolina and South Carolina the second district; Georgia, Alabama, and Florida the third district; Mississippi and Arkansas the fourth district; and Louisiana and Texas the fifth district.

Sec. 2. That it shall be the duty of the President to assign to the command of each of said districts an officer of the army, not below the rank of brigadier-general, and to detail a sufficient military force to enable such officer to perform his duties and enforce his authority within the district to which he is assigned.

Sec. 3. That it shall be the duty of each officer assigned as aforesaid, to protect all persons in their rights of persons and property, to suppress insurrection, disorder, and violence, and to punish, and cause to be punished, all disturbers of the public peace and criminals; and to this end he may allow local civil tribunals to take jurisdiction of and to try offenders, or, when in his judgment it may be necessary for the trial of offenders, he shall have power to organize military commissions or tribunals for that purpose, and all inter-

[1] Footnote: Tennessee was defeated early in the War and being over anxious to prove her loyalty to the Union ratified the 14th Amendment almost immediately, consequently she was not included in the Reconstruction Act.

ference under color of State authority with the exercise of military authority under this act, shall be null and void.

Sec. 4. That all persons put under military arrest by virtue of this act shall be tried without unnecessary delay, and no cruel or unusual punishment shall be inflicted, and no sentence of any military commission or tribunal hereby authorized, affecting the life or liberty of any person, shall be executed until it is approved by the officer in command of the district, and the laws and regulations for the government of the army shall not be affected by this act, except in so far as they conflict with its provisions: Provided, That no sentence of death under the provisions of this act shall be carried into effect without the approval of the President.

Sec. 5. *That when the people* of any one of said rebel States *shall have formed a constitution* of government in conformity with the Constitution of the United States in all respects, *framed by a convention* of delegates elected by the male citizens of said State, twenty-one years old and upward, *of whatever race, color, or previous condition,* who have been resident in said State for one year previous to the day of such election, *except such as may be disfranchised for participation in the rebellion* or for felony at common law, and when such constitution shall provide that the elective franchise shall be enjoyed by all such persons as have the qualifications herein stated for electors of delegates, and when such constitution shall be ratified by a majority of the persons voting on the question of ratification who are qualified as electors for delegates, and when such constitution shall have been submitted to Congress for examination and approval, and Congress shall have approved the same, *and when said State,* by a vote of its legislature elected under said constitution, *shall have adopted the amendment to the Constitution* of the United States, proposed by the Thirty-ninth Congress, and *known as article fourteen,* and when

said article shall have become a part of the Constitution of the United States said State shall be declared entitled to representation in Congress, and senators and representatives shall be admitted therefrom on their taking the oath prescribed by law, and then and thereafter the *preceding sections of this act shall be inoperative in said State:* Provided, That *no person excluded from* the privilege of *holding office by said* proposed *amendment* to the Constitution of the United States, shall be eligible to election as a member of the convention to frame a constitution for any of said rebel States, nor *shall* any such person *vote for members of such convention.*

Sec. 6. That, until the people of said rebel States shall be by law admitted to representation in the Congress of the United States, any civil governments which may exist therein shall be deemed provisional only, and in all respects subject to the paramount authority of the United States at any time to abolish, modify, control, or supersede the same; and in all elections to any office under such provisional governments all persons shall be entitled to vote, and none others, who are entitled to vote, under the provisions of the fifth section of this act; and no persons shall be eligible to any office under any such provisional governments who would be disqualified from holding office under the provisions of the third article of said constitutional amendment.

Louisiana, Arkansas, and parts of Virginia were reconstructed by Lincoln, under Lincoln, and recognized by Lincoln, yet the Radicals declared the governments that Lincoln had reconstructed as void. The other Southern States had been reconstructed in accordance with Lincoln's terms of reconstruction by President Johnson. These governments were also declared void by the radicals. Thus at a blow, all the work of Lincoln and President Johnson was struck down, and all the work would have to be

done over again; but this time it would be done by the radicals who had their own ideas of how things should be. Lincoln had already chastised some of these men and they were afraid of him, but they defied President Johnson and were determined to saddle the country with negro citizenship.

The reason for the Reconstruction Act was to force the Southern States to ratify the Fourteenth Amendment. It is elementary that if the Southern States had been doing exactly as the radical men wanted them to do, they would not have felt it necessary to declare their governments void and put them under military rule. It was precisely because the Southern States would not ratify the Fourteenth Amendment that the Reconstruction Act was enacted. If they would not ratify it by free choice the radical men were prepared to force them to do it, and the Reconstruction Act was the means.

The means was to declare the existing goverments void and then require the States to form new governments and draw up new constitutions. In order to draw up a constitution delegates must be elected and a State constitutional convention must be called.

The radical men effectively assured the outcome by disfranchising the White people and enfranchising the negroes to elect the delegates to the convention. In short, the convention was a negro convention and drew up a negro constitution granting themselves the right to vote in the ensuing State government, and cheerfully ratified the Fourteenth Amendment making themselves citizens. Thus the radical men accomplished their infamous purpose.

March 1966

Chapter 8

Veto of the First Reconstruction Act March 2, 1867

Washington, March 2, 1867

To the House of Representatives:

I have examined the bill "to provide for the more efficient government of the rebel States" with the care and anxiety which its transcendent importance is calculated to awaken. *I am unable to give it my assent,* for reasons so grave that I hope a statement of them may have some influence on the minds of the patriotic and enlightened men with whom the decision must ultimately rest.

The bill places all the people of the ten States therein named under the absolute domination of military rulers; and the preamble undertakes to give the reason upon which the measure is based and the ground upon which it is justified. *It declares that there exists in those states no legal governments* and no adequate protection for life or property, and asserts the necessity of enforcing peace and good order within their limits. Is this true as matter of fact?

It is not denied that the States in question have each of them an actual government, will all the powers—executive, judicial, and legislative—which properly belongs to a free state. *They are organized like the other States of the Union,* and, like them, they make, administer, and execute the laws which concern their domestic affairs. And existing de facto government, exercising such functions as these, is itself the law of the state upon all matters within its juris-

Andrew Johnson
1865–1869

diction. To pronounce the supreme lawmaking power of an established state illegal is to say that law itself is unlawful.

The provisions which these governments have made for the preservation of order, the supression of crime, and the redress of private injuries are in substance and principle the same as those which prevail in the Northern States and in other civilized countries. . . .

The bill, however, would seem to show upon its face that the establishment of peace and good order is not its real object. The fifth section declares that the preceding sections shall cease to operate in any State when certain events shall have happened. These events are, first, the selection of delegates to a *State convention* by an election *at which negroes shall be allowed to vote;* second, the formation of a State constitution by the convention so chosen; third, the *insertion* into the State constitution of a provision *which will secure the right of voting* at all elections *to negroes* and to such white men as may not be disfranchised for rebellion or felony; fourth, *the submission of the constitution for ratification to negroes* and white men not disfranchised, and its actual ratification by their vote; fifth, the submission of the State constitution to Congress for examination and approval, and the actual approval of it by that body; sixth, *the adoption of a certain amendment* to the Federal Constitution by a vote of the legislature elected under the new constitution; seventh, *the adoption of said amendment by a sufficient number of other States to make it a part of the Constitution of the United States.* All these conditions must be fulfilled before the people of any of these states can be relieved from the bondage of military domination; but when they are fulfilled, then immediately the pains and penalties of the bill are to cease, no matter whether there be peace and order or not, and without any reference to the security of life or property. The ex-

cuse given for the bill in the preamble is admitted by the bill itself not to be real. *The military rule which it establishes is plainly to be used, not for any purpose of order or for the prevention of crime, but solely as a means of coercing the people into the adoption of principles and measures to which it is known that they are opposed,* and upon which they have an undeniable right to exercise their own judgment.

I submit to Congress whether this measure is not in its whole character, scope, and object without precedent and without authority, in palpable conflict with the plainest provisions of the Constitution, and utterly destructive of those great principles of liberty and humanity for which our ancestors on both sides of the Atlantic have shed so much blood and expended so much treasure. . . .

The purpose and object of the bill—the general intent which pervades it from beginning to end—is to change the entire structure and character of the State governments and *to compel them by force to the adoption of organic laws and regulations which they are unwilling to accept if left to themselves.* The negroes have not asked for the privilege of voting: the vast majority of them have no idea what it means. This bill not only thrusts it into their hands, but compels them, as well as the whites, to use it in a particular way. If they do not form a constitution with prescribed articles in it and afterwards elect a legislature which will act upon certain measures in a prescribed way, neither blacks nor whites can be relieved from the slavery which the bill imposes upon them. *Without pausing here to consider the policy or impolicy of Africanizing the southern part of our territory,* I would simply ask the attention of Congress to that manifest, well-known, and universally acknowledged rule of constitutional law which declares that the Federal Government has no jurisdiction, authority, or power to

regulate such subjects for any State. *To force the right of suffrage out of the hands of white people and into the hands of the negroes is an arbitrary violation of this principle.* . . .

The bill also denies the legality of the governments of ten of the States which participated in the ratification of the amendment to the Federal Constitution abolishing slavery forever within the jurisdiction of the United States and practically excludes them from the Union. If this assumption of the bill be correct, their concurrence can not be considered as having been legally given, and the important fact is made to appear that the consent of three-fourths of the States—the requisite number—has not been constitutionally obtained to the ratification of that amendment, thus leaving the question of slavery where it stood before the amendment was officially declared to have become a part of the Constitution.

That *the measure* proposed by this bill *does violate the Constitution* in the particulars mentioned and in many other ways which I forbear to enumerate is too clear to admit of the least doubt. . . .

It is a part of our public history which can never be forgotten that both Houses of Congress, in July, 1861, declared in the form of a solemn resolution that the war was and should be carried on for no purpose of subjugation, but solely to enforce the Constitution and laws, and that when this was yielded by the parties in rebellion the contest should cease, with the constitutional rights of the States and individuals unimpaired. This resolution was adopted and sent forth to the world unanimously by the Senate and with only two dissenting voices in the House. It was accepted by the friends of the Union in the South as well in the North as expressing honestly and truly the object of the war. On the faith of it many thousands of persons in

both sections gave their lives and their fortunes to the cause. To repudiate it now by refusing to the States and to the individuals within them the rights which the Constitution and laws of the Union would secure to them is a breach of our plighted honor for which I can imagine no excuse and to which I can not voluntarily become a party. . . .

Andrew Johnson.

It is apparent from the record that the Congress did not give President Johnson's veto even a moment's consideration. When it was learned that he had vetoed the bill the Congress simply passed the bill over his veto.

The primary motivation behind the impeachment of President Johnson was his veto of this bill. In short, he exposed the radicals for what they were and they never forgave him for it and were determined to nail his hide to their barn door.

It is particularly interesting to note that two other acts were passed by the Congress on March 2, 1867. One of the acts was passed over the President's veto and the other act was signed by the President but under protest. The two acts were the Tenure of Office Act and the Army Appropriation Act.

The Tenure of Office Act later provided the technicality upon which impeachment proceedings were brought. The act provided that he could not remove radical members from his cabinet without the consent of the Senate.

When one of Johnson's cabinet members became unbearable Johnson removed him and the radical men promptly brought impeachment proceedings against him.

The other act passed on March 2, 1867 was the Army Appropriation Act of March 2, 1867. President Johnson

signed the act because he did not want to delay the appropriation, but he protested against signing it because a provision had been inserted into the act whose effect was to take the power of Commander in Chief of the army out of the President's hands and place that power in the hands of Congress. It was necessary for Congress to have effective control of the army so that they could carry out their planned military rule of the South, and this is how they did it.

March 1966

Chapter 9

The Second Reconstruction Act March 23, 1867.

This act provided in detail for the processes by which the military commanders were to carry out the dictates of Congress.

An Act supplementary to an Act entitled "An Act to provide for the more efficient Government of the Rebel States," passed March 2, 1867, to facilitate Restoration.

Be it enacted . . . , That before . . . September 1, 1867 . . . , the commanding general in each district defined by . . . [the act of March 2, 1867] . . . , shall cause a registration to be made of the *male citizens* of the United States, twenty-one years of age and upwards, resident in each county or parish in the State or States included in his district, which registration shall include only those persons who are qualified to vote for delegates by the act aforesaid, and who shall have taken and subscribed the following oath or affirmation: "*I,* ——— ———, do solemnly swear (or affirm), in the presence of Almighty God, that I am a citizen of the State of ——; that I have resided in said State for —— months next preceding this day, and now reside in the county of ——, or parish of ——, in said State (as the case may be); That I am twenty-one years old; *that I have not been disfranchised for participation in any rebellion or civil war against the United States,* or for felony committed against laws of any State or of the United States; that I

have never been a member of any State legislature, nor held any executive or judicial office in any State, and afterwards engaged in insurrection or rebellion against the United States, or given aid or comfort to the enemies thereof; that I have never taken an oath as a member of Congress of the United States, or as an officer of the United States, or as a member of any State legislature, or as an executive or judicial officer of any State, to support the Constitution of the United States, and afterwards engaged in insurrection or rebellion against the United States, or given aid or comfort to the enemies thereof, that I will faithfully support the Constitution and obey the laws of the United States, and will, to the best of my ability, encourage others so to do, so help me God." . . .

Sec. 2. That after the completion of the registration hereby provided for in any State, at such time and places therein as the commanding general shall appoint and direct, of which at least thirty days' public notice shall be given, *an election shall be held* of delegates to a convention *for the purpose of establishing a constitution* and civil government *for such State loyal to the Union,* said convention in each State, except Virginia, to consist of the same number of members as the most numerous branch of the State legislature of such State . . . [in 1860] . . . , to be apportioned among the several districts, counties, or parishes of such State by the commanding general, giving to each, representation in the ratio of voters registered as aforesaid as nearly as may be. The convention in Virginia shall consist of the same number of members as represented the territory now constituting Virginia in the most numerous branch of the legislature of said State . . . [in 1860] . . . , to be apportioned as aforesaid.

Sec. 3. That at said election the registered voters of each State shall vote for or against a convention to form a

constitution therefor under this act. And the commanding general . . . shall ascertain and declare the total vote in each State. . . . If a majority of the votes given on that question shall be for a convention, then such convention shall be held as hereinafter provided; but if a majority of said votes shall be against a convention, then no such convention shall be held under this act: Provided, That such convention shall not be held unless a majority of all such registered voters shall have voted on the question of holding such convention.

Sec. 4. That the commanding general of each district shall appoint as many *boards of registration* as may be necessary, *consisting of three loyal officers or persons,* to make and complete the registration, superintend the election, and make return to him of the votes, lists of voters, and of the persons elected as delegates by a plurality of the votes cast at said election; and upon receiving said returns he shall open the same, ascertain the persons elected as delegates, according to the returns of the officers who conducted said election, and make proclamation thereof; and if a majority of the votes given on that question shall be for a convention, the commanding general, within sixty days from the date of election, shall notify the delegates to assemble in convention, at a time and place to be mentioned in the notification, and said convention, when organized, shall proceed to frame a constitution and civil government according to the provisions of this act, and the act to which it is supplementary; and when the same shall have been so framed, said constitution shall be submitted by the convention for ratification to the persons registered under the provisions of this act at an election to be conducted by the officers or persons appointed or to be appointed by the commanding general, as hereinbefore provided, and to be held after the expiration of thirty days from the day of notice

thereof, to be given by said convention; and the returns thereof shall be made to the commanding general of the district.

Sec. 5. That if, according to said returns, the constitution shall be ratified by a majority of the votes of the registered electors. . . . at least one half of all the registered voters voting upon the question of such ratification, the president of the convention shall transmit a copy of the same, duly certified, to the President of the United States, who shall forthwith transmit the same to Congress . . . ; and if it shall moreover appear to Congress that the election was one at which all the registered and qualified electors in the State had an opportunity to vote freely and without restraint, fear, or the influence of fraud, and if the Congress shall be satisfied that such constitution meets the approval of a majority of all the the qualified electors in the State, and if the said constitution shall be declared by Congress to be in conformity with the provisions of the act to which this is supplementary, and the other provisions of said constitution shall be approved by Congress, the State shall be declared entitled to representation, and senators and representatives shall be admitted therefrom as therein provided.

What should be particularly noted here is that the radical Congress deliberately called negroes citizens in the face of the Supreme Court's decision saying that they could not be citizens, showing the contempt the radical Congress had for the Supreme Tribunal and law of the land. The Fourteenth Amendment had not yet been passed making negroes citizens by the Constitution—the only way in which it would be possible to get around the Supreme Court's decision. Yet, the radical Congress persisted in calling the negroes citizens which clearly shows their character. Their character was a total disregard and contempt for the law.

The other point to be noted here is their deliberate and flagrant affront to the Southern people and the Southern States by insinuating that the governments they had established were illegal and disloyal to the Union. And the reason they chose to call them illegal and disloyal was because they would not ratify the Fourteenth Amendment.

March 1966

Chapter 10

Veto of the Second Reconstruction Act
March 23, 1867

President Johnson's veto of the second reconstruction act gives a clearer picture of the true intent and purpose of the act than the act itself. For the act itself is steeped in Congressional language whose major effect is to make things that are, look like things they are not. The precise purpose of the reconstruction acts was to introduce negro rule into the South so that they would ratify the Fourteenth Amendment. But the radical Congress cloaked their evil deed in all manner of ambiguous, misleading language to conceal their evil purpose. President Johnson unravels their indirect language and states the true facts of the case.

March 23, 1867

To the House of Representatives:

I have considered the bill entitled "An act supplementary to an act entitled 'An act to provide for the more efficient government of the rebel States,' passed March 2, 1867, and to facilitate restoration," and now return it to the House of Representatives with my objections.

This bill provides for elections in the ten States brought under the operation of the original act to which it is supplementary. Its details are principally directed to the elections for the formation of the State constitutions, but by the sixth section of the bill "all elections" in these States occurring

while the original act remains in force are brought within its purview. Referring to these details, it will be found that, first of all, there is to be a registration of the voters. No one whose name has not been admitted on the list is to be allowed to vote at any of these elections. To ascertain who is entitled to registration, reference is made necessary, by the express language of the supplement, to the original act and to the pending bill. The fifth section of the original act provides, as to voters, that *they shall be "male citizens of the State, 21 years old and upward, of whatever race, color, or previous condition,* who have been residents of said State for one year." This is the general qualification, followed, however, by many exceptions. *No one can be registered,* according to the original act, *"who may be disfranchised for participation in the rebellion"*— a provision which left undetermined the question as to what amounted to disfranchisement, and whether without a judicial sentence the act itself produced that effect. This supplemental bill superadds an oath, to be taken by every person before his name can be admitted upon the registration, that he has "not been disfranchised for participation in any rebellion or civil war against the United States." *It thus imposes upon every person* the necessity and responsibility of deciding for himself, under *the peril of punishment* by a military commission *if he makes a mistake,* what works disfranchisement by participation in rebellion and what amounts to such participation. . . .

The fourth section of the bill provides "that the commanding general of each district *shall appoint* as many *boards of registration* as may be necessary, consisting of three loyal officers or persons." The only qualification stated for these officers is that they must be "loyal." *They may be* persons in the military service or civilians, residents of the State or *strangers.* Yet these persons are to exercise most

important duties and *are vested with unlimited discretion.* They are to decide what names shall be placed upon the register and *from their decision there is* to be *no appeal.* They are to superintend the elections and to decide all questions which may arise. They are to have custody of the ballots and to make return of the persons elected. Whatever frauds or errors they may commit must pass without redress. All that is left for the commanding general is to receive the returns of the elections, open the same, and ascertain who are chosen "according to the returns of the officers who conducted said elections." By such means and with this sort of agency are the conventions of delegates to be constituted.

As the delegates are to speak for the people, common justice would seem to require that they should have a authority from the people themselves. *No conventions so constituted will in any sense represent the wishes of the inhabitants of these States,* for under the all-embracing exceptions of these laws, by a construction which the uncertainty of the clause as to disfranchisement leaves open to the board of officers, *the great body of the people* may be *excluded from the polls* and from all opportunity of expressing their own wishes or voting for delegates who will faithfully reflect their sentiments.

I do not deem it necessary further to investigate the details of this bill. *No consideration could induce me to give my approval to such an election law for any purpose,* and especially for the great purpose of framing the constitution of a State. If ever the American citizen should be left to the free exercise of his own judgment it is when he is engaged in the work of forming the fundamental law under which he is to live. That work is his work, and it can not properly be taken out of his hands. All this legislation proceeds upon the contrary assumption that the people of each

of *these States shall have no constitution except such as may be arbitrarily dictated by Congress* and formed under the restraint of military rule. A plain statement of facts makes this evident.

In all these States there are existing constitutions, framed in the accustomed way by the people. Congress, however, declares that these constitutions are not "loyal and republican," and requires the people to form them anew. *What, then, in the opinion of Congress, is necessary to make the constitution of a State "loyal and republican"?* The original act answers the question: *It is universal negro suffrage*—a question which the Federal Constitution leaves exclusively to the States themselves. *All this legislative machinery of martial law, military coercion, and political disfranchisement is avowedly for that purpose and none other.* The existing constitutions of the ten States conform to the acknowledged standards of loyalty and republicanism. Indeed, if there are degrees in republican forms of government, their constitutions are more republican now than when these States, four of which were members of the original thirteen, first became members of the Union.

Congress does not now demand that a single provision of their constitution be changed except such as confine suffrage to the white population. It is apparent, threfore, that these provisions do not conform to the standard of republicanism which Congress seeks to establish. That there may be no mistake, it is only necessary that reference should be made to the original act, which declares "such constitution shall provide that the elective franchise shall be enjoyed by all such persons as have the qualifications herein stated for electors of delegates." What class of persons is here meant clearly appears in the same section; that is to say, "the male citizens of said State 21 years old and

upward, of whatever race, color, or previous condition, who have been resident in said State for one year previous to the day of such election."

Without these provisions no constitution which can be framed in any one of the ten States will be of any avail with Congress. This, then, is the test of what the constitution of a State of this Union must contain to make it republican. Measured by such a standard, how few of the States now composing the Union have republican constitutions! If in the exercise of the constitutional guaranty that Congress shall secure to every State a republican form of government universal suffrage for blacks as well as whites is a sine qua non, the work of reconstruction may as well begin in Ohio as in Virginia, in Pennsylvania as in North Carolina. . . .

Andrew Johnson

President Johnson here points out that if negro suffrage is forced in some States, it will have to be forced in all States. He could not believe that anyone would actually want to do this knowingly, so he specifically pointed out the consequent of forcing negro suffrage on the South. But the radicals didn't care about the country. All they cared about was punishing the South.

What President Johnson did not understand is, that if there is an evil deed to be done, there are always evil men to do it.

March 1966

Chapter 11

The Third Reconstruction Act July 19, 1867.

An Act supplementary to an Act entitled "An Act to provide for the more efficient Government of the Rebel States," passed [March 2, 1867], and the Act supplementary thereto, passed [March 23, 1867].

Be it enacted, That it is hereby declared to have been the true intent and meaning. . . . of the acts of March 2 and March 23, 1867. . . , that the governments then existing in the rebel States of Virginia, North Carolina, South Carolina, Georgia, Mississippi, Alabama, Louisiana, Florida, Texas, and Arkansas *were not legal State governments;* and that thereafter *said governments,* if continued, were to be continued *subject in all respects* to the military commanders of the respective districts, and *to the paramount authority of Congress.*

Sec. 2. That *the commander* of any district named in said act *shall have power,* subject to the disapproval of the General of the army of the United States, and to have effect till disapproved, whenever in the opinion of such commander the proper administration of said act shall require it, *to suspend or remove from office,* or from the performance of official duties and the exercise of official powers, *any officer or person holding or exercising,* or professing to hold or exercise, *any civil or military office or duty* in such district *under any* power, election, appointment or authority derived from, or granted by, or claimed under, any so-called State or the government thereof, or any *municipal or other division thereof,* and upon such suspension or removal such

commander, subject to the disapproval of the General as aforesaid, shall have power to provide from time to time for the performance of the said duties of such officer or person so suspended or removed, by the detail of some competent officer or soldier of the army, or by the appointment of some other person, to perform the same, and to fill vacancies occasioned by death, resignation, or otherwise.

Sec. 3. That the General of the army of the United States shall be invested with all the powers of suspension, removal, appointment, and detail granted in the preceding section to district commanders.

Sec. 4. That the acts of the officers of the army already done in removing in said districts persons exercising the functions of civil officers, and appointing others in their stead, are hereby confirmed: Provided, That any person heretofore or hereafter appointed by any district commander to exercise the functions of any civil office, may be removed either by the military officer in command of the district, or by the General of the army. *And it shall be the duty of such commander to remove from office as aforesaid all persons who are disloyal to the government of the United States,* or who use their official influence in any manner to hinder, delay, prevent, or obstruct the due and proper administration of this act and the acts to which it is supplementary.

Sec. 5. That *the boards of registration* provided for in the act of March 23, 1867 *shall have power, and shall be their duty* before allowing the registration of any person, *to ascertain,* upon such facts or information as they can obtain, *whether such person is entitled to be registered* under said act, *and the oath required by said act shall not be conclusive on such question, and no person shall be registered unless such board shall decide that he is entitled*

thereto; and such board shall also have power to examine, under oath, . . . any one touching the qualification of any person claiming registration; . . . Provided, That *no person shall be disqualified* as a member of any board of registration *by* reason of *race or color.*

Sec. 6. That the true intent and meaning of the oath prescribed in said supplementary act is, (among other things,) that no person who has been a member of the legislature of any State, or who has held any executive or judicial office in any State, whether he has taken an oath to support the Constitution of the United States or not, and whether he was holding such office at the commencement of the rebellion, or had held it before, and who has afterwards engaged in insurrection or rebellion against the United States, or given aid or comfort to the enemies thereof, is entitled to be registered or to vote; and the words "executive or judicial office in any State" in said oath mentioned shall be *construed to include all civil offices created by law for the administration of any general law of a State,* or for the administration of justice. . . .

Sec. 10. That no district commander or member of the board of registration, or any of the officers or appointees acting under them, shall be bound in his action by any opinion of any civil officer of the United States.

Sec. 11. That all provisions of this act and of the acts to which this is supplementary shall be construed liberally, to the end that all the intents thereof may be fully and perfectly carried out.

This act was drawn up by Secretary of War, Edwin M. Stanton. When twenty-four days later President Johnson expelled Stanton from the cabinet, the Congress brought impeachment proceedings against Johnson.

This act was drawn up as a catch all to take care of all the things that were not clearly defined in the foregoing acts. It made it the duty of the military commander to remove from all civil offices any one who was not loyal to the United States. Loyal was to be interpreted as any one not for the Fourteenth Amendment and negro suffrage. It made it the duty of the commander to remove policemen, firemen, dog catchers, and any one in any civil position at all, no matter how insignificant, if they were not for the Fourteenth Amendment and negro suffrage. For this and this alone was used as the test of whether a person was loyal to the United States or not. It was used on the individuals in exactly the same way and for the same purpose that it was used on the States as a whole. And the whole reason that the States were declared illegal and disloyal were that they would not ratify the Fourteenth Amendment and were not for negro suffrage.

This act also made it mandatory on the boards of registration to not accept anyone's oath on the face that they were loyal. It was the duty of the boards of registration to judge the authenticity and veracity of every oath. And if they had reason to doubt the veracity of an oath they were duty bound to reject it. In other words, whether or not a man's oath was to be accepted was left to the discretion of the boards. And the boards were duty bound to not let anyone sneak by who was not qualified. In order to make sure that they made no mistakes they simply rejected most everyone with a white face. The only conclusive acceptable proof of loyalty to the Union was to have a black face.

There is a general principle that applies to this whole episode of reconstruction. And that is, that the episode itself is such an outrage of common decency that it stretches the credulity to believe that the government could actually be guilty of such a thing. And I should not be surprised if the

Congress were aware of this very principle. That is, if one makes the infamy of superlative magnitude the people will simply not believe it.

Something to keep in mind is that the government is run by men. And men are subject to their own passions no matter where they are or what title they go by. The title of Congressman does not automatically change a man into a saint. He could be a demon just as well as a saint. And in this case, the Congress was controlled by a small knot of radical men of small intelligence and petty passions. And being at the very hub of the nation at a time of turmoil they had no one to restrain them and were able to carry out their petty passions like a conquering dictator. Only in this case it was even worse than a dictator. For there were enough of them to feel all the passions of a fanatical group. And they would vie with each other to out-do each other and worked to instill in each other a blind fanatical loyalty to their cause. The depths to which they stooped to destroy all resistance in their path is unparalleled in the annals of history. And for the very reason that it is unparalleled it seems unbelievable.

But the fact is, that they did call any Southerner and any Southern State who was not for the Fourteenth Amendment and negro suffrage disloyal. In the case of the people they took away their jobs and had a military dictator appoint Yankees and negroes to those positions. In the case of the States, the entire state government was declared illegal and void.

March 1966

Chapter 12

President Johnson's Special Message to the Senate and House of Representatives.

This message was made to Congress by President Johnson six days after the Fourteenth Amendment had passed Congress to be submitted to the States for their ratification. The Congress had not yet declared the Southern States illegal. That comes eight months later, when the Southern States had rejected the Fourteenth Amendment.

President Johnson here is specifically disclaiming any responsibility for the amendment or implicit support, and specifically makes known his opposition to the amendment.

Washington, D. C., June 22, 1866

To the Senate and House of Representatives:

I submit to Congress a report of the Secretary of State, to whom was referred the concurrent resolution of the 18th instant, respecting a submission to the legislatures of the States of an additional article to the Constitution of the United States (the Fourteenth Amendment.) It will be seen from this report that the Secretary of State had, on the 16th instant, transmitted to the governors of the several States certified copies of the joint resolution passed on the 13th instant, proposing an amendment to the Constitution.

Even in ordinary times any question of amending the Constitution must be justly regarded as of paramount importance. This importance is at the present time enhanced by the fact that the joint resolution *was not submitted by*

the two Houses for the approval of the President and that of the thirty-six States which constitute the Union eleven are excluded from representation in either House of Congress, although, with the single exception of Texas, *they have been entirely restored to all their functions as States in conformity with the organic law of the land,* and have appeared at the national capital by Senators and Representatives, who have applied for and have been refused admission to the vacant seats. *Nor have the sovereign people of the nation been afforded an opportunity of expressing their views upon the important questions which the amendment involves. Grave doubts,* therefore, may naturally and justly arise *as to whether* the *action of Congress is in harmony with the sentiments of the people, and whether State legislatures, elected without reference to such an issue, should be called upon* by Congress *to decide* respecting *the ratification of the proposed amendment.*

Waiving the question as to the constitutional validity of the proceedings of Congress upon the joint resolution proposing the amendment or as to the merits of the article which it submits through the executive department to the legislatures of the States, I deem it proper to observe that the steps taken by the Secretary of State, as detailed in the accompanying report, are to be considered as purely ministerial, and *in no sense whatever committing the Executive to an approval or a recommendation of the amendment* to the State legislatures or to the people. On the contrary, a proper appreciation of the letter and spirit of the Constitution, as well as of the interests of national order, harmony, and union, and a due deference for an enlightened public judgment may at this time well suggest *a doubt whether any amendment* to the Constitution *ought to be proposed* by Congress and *pressed upon the legislatures* of the several States for final decision until after the admission

of such loyal Senators and Representatives of the now unrepresented States as have been or as may hereafter be chose in conformity with the Constitution and laws of the United States.

Andrew Johnson

Two things should be noted here. The first, is that President Johnson is opposed to the Fourteenth Amendment. The second, is that he is opposed to the method that is being used to pass it. The amendment is to be submitted to State legislatures that were elected without reference to the amendment. No matter in what way the legislatures would act it could hardly be said that it would be expressive of the will of the people. And for this reason President Johnson believes that the amendment ought to be at least delayed. But this is precisely what the radicals did not want to happen. They wanted to get the amendment passed before the people knew what it was all about.

March 1966

Chapter 13

President Johnson's Veto of Negro Suffrage for the District of Columbia.

Washington, January 5, 1867

To the Senate of the United States:

I have received and considered a bill entitled "An act to regulate the elective franchise in the District of Columbia," passed by the Senate on the 13th of December and by the House of Representatives on the succeeding day. It was presented for my approval on the 26th, ultimo—six days after the adjournment of Congress—and is now returned with my objections to the Senate, in which House it originated.

Measures having been introduced at the commencement of the first session of the present Congress for the extension of the elective franchise to persons of color in the District of Columbia, steps were taken by the corporate authorities of Washington and Georgetown to ascertain and make known the opinion of the people of the two cities upon a subject so immediately affecting their welfare as a community. The question was submitted to the people at special elections held in the month of December, 1865, when the qualified voters of Washington and Georgetown, with great unanimity of sentiment, expressed themselves opposed to the contemplated legislation. *In Washington, in a vote of 6,556*—the largest, with but two exceptions, ever polled in that city—*only thirty-five ballots were cast for negro suffrage, while in Georgetown,* in an aggregate of *813 votes* —a number considerably in excess of the average vote at

the four preceding annual elections—*but one vote was given in favor of the proposed extension* of the elective franchise. As these elections seem to have been conducted with entire fairness, the result must be accepted as a truthful expression of the opinion of the people of the District upon the question which evoked it. Possessing, as an organized community, the same popular right as the inhabitants of a State or Territory to make known their will upon matters which affect their social and political condition, they could have selected no more appropriate mode of memorializing Congress upon the subject of this bill than through the suffrages of their qualified voters.

Entirely disregarding the wishes of the people of the District of Columbia, *Congress has deemed* it right and expedient to pass the measure now submitted for my signature. It therefore becomes the duty of the Executive, standing between the legislation of the one and the will of the other, fairly expressed, to determine whether he should approve the bill, and thus aid in *placing upon the statute books* of the nation *a law against which the people* to whom it is to apply *have solemnly* and with such unanimity *protested,* or whether he should return it with his objections in the hope that upon reconsideration Congress, acting as the representatives of the inhabitants of the seat of Government, will permit them to regulate a purely local question as to them may seem best suited to their interests and condition. . . .

It should also be remembered that in legislating for the District of Columbia under the Federal Constitution the relation of Congress to its inhabitants is analogous to that of a legislature to the people of a State under their own local constitution. It does not, therefore, seem to be asking too much that in matters pertaining to the District, Congress should have a like respect for the will and interest of

its inhabitants as is entertained by a State legislature for the wishes and prosperity of those for whom they legislate. The spirit of our Constitution and the genius of our Government require that in regard to any law which is to affect and have a permanent bearing upon a people their will should exert at least a reasonable influence upon those who are acting in the capacity of their legislators. Would, for instance, the legislature of the State of New York, or of Pennsylvania, or of Indiana, or of any State in the Union, in cpposition to the expressed will of a large majority of the people whom they were chosen to represent, *arbitrarily force upon them as voters* all persons of *the* African or *negro race* and make them eligible for office without any other qualification than a certain term of residence within the State? In neither of the States named would the colored population, when acting together, be able to produce any great social or political result. Yet in New York, before he can vote, the man of color must fulfill conditions that are not required of the white citizen; in Pennsylvania the elective franchise is restricted to the white freemen, while in Indiana negroes and mulattoes are expressly excluded from the right of suffrage. It hardly seems consistent with the principles of right and justice that representatives of States where suffrage is either denied the colored man or granted to him on qualifications requiring intelligence or property should compel the people of the District of Columbia to try an experiment which their own constituents have thus far shown an unwillingness to test for themselves. Nor does it accord with our republican ideas that the principle of self-government should lose its force when applied to the residents of the District merely because their legislators are not, like those of the States, responsible through the ballot to the people for whom they are the lawmaking power. . . .

. . . *it certainly never could have been contemplated* as one of the objects to be attained by placing it (the District)

under the exclusive jurisdiction of Congress *that it would afford to propagandists or political parties a place for an experimental test of their principles and theories.* While, indeed, the residents of the seat of Government are not citizens of any State and are not, therefore, allowed a voice in the electoral college or representation in the councils of the nation, they are, nevertheless, American citizens, entitled as such to every guaranty of the Constitution, to every benefit of the laws, and to every right which pertains to citizens of our common country. In all matters, then, affecting their domestic affairs, the spirit of our democratic form of government demands that their wishes should be consulted and respected and they taught to feel that although not permitted practically to participate in national concerns, they are, nevertheless, under a paternal government regardful of their rights, mindful of their wants, and solicitous for their prosperity. . . .

As a general rule sound policy requires that the legislature should yield to the wishes of a people, when not inconsistent with the constitution and the laws. The measures suited to one community might not be well adapted to the condition of another; and the persons best qualified to determine such questions are those whose interests are to be directly affected by any proposed law. In Massachusetts, for instance, male persons are allowed to vote without regard to color, provided they possess a certain degree of intelligence. In a population in that State of 1,231,066 there were, by the census of 1860, only 9,602 persons of color, and of the males over 20 years of age there were 339,086 white to 2,602 colored. By the same official enumeration there were in the District of Columbia 60,764 whites to 14,316 persons of the colored race. Since then, however, the population of the District has largely increased, and it is estimated that at the present time there are nearly 100,000

whites to 30,000 negroes. The cause of the augmented numbers of the latter class needs no explanation. Contiguous to Maryland and Virginia, the District during the war became a place of refuge for those who escaped from servitude, and it is yet the abiding place of a considerable proportion of those who sought within its limits a shelter from bondage. Until then held in slavery and denied all opportunities for mental culture, *their first knowledge of the Government was acquired when, by conferring upon them freedom, it became the benefactor of their race.* . . .

. . . In Massachusetts, under the census of 1860, the proportion of white to colored males over 20 years of age was 130 to 1, here the black race constitutes nearly one-third of the entire population, whilst the same class surrounds the District on all sides, ready to change their residence at a moment's notice, and with all the facility of a nomadic people, in order to enjoy here, after a short residence, a privilege they find nowhere else. *It is within their power* in one year to come into the District in such numbers as *to have the supreme control of the white race,* and to govern them by their own officers and by the exercise of all the municipal authority—among the rest, of the power of taxation over property in which they have no interest. In Massachusetts, where they have enjoyed the benefits of a thorough educational system, a qualification of intelligence is required, while here suffrage is extended to all without discrimination—as well as to the most incapable who can prove a residence in the District of one year as to those persons of color who, comparatively few in number, are permanent inhabitants, and, having given evidence of merit and qualification, are recognized as useful and responsible members of the community. *Imposed upon an unwilling people* placed by the Constitution under the exclusive legislation of Congress, it would be viewed as an *arbitrary ex-*

ercise of power and as an indication by the country of the purpose of Congress to *compel the acceptance of negro suffrage* by the States. It would engender a feeling of opposition and hatred between the two races, which, becoming deep rooted and ineradicable, would prevent them from living together in a state of mutual friendliness. . . .

The exercise of the elective franchise is the highest attribute of an American citizen, and when guided by virtue, intelligence, patriotism, and a proper appreciation of our institutions constitutes the true basis of a democratic form of government, in which the sovereign power is lodged in the body of the people. Its influence for good necessarily depends upon the elevated character and patriotism of the elector, for if exercised by persons who do not justly estimate its value and who are indifferent as to its results *it will* only serve as a means of placing power in the hands of the unprincipled and ambitious, and must *eventuate in the complete destruction of* that *liberty* of which it should be the most powerful conservator. . . . Where a people—the source of all political power—speak by their suffrages through the instrumentality of the ballot box, it must be carefully guarded against the control of those who are *corrupt in principle and enemies of free institutions,* for it can only become to our political and social system a safe conductor of healthy popular sentiment when *kept free from demoralizing influences.* Controlled through fraud and usurpation by the designing, *anarchy and despotism must inevitably follow.* In the hands of the patriotic and worthy our Government will be preserved upon the principles of the Constitution inherited from our fathers. It follows, therefore, that in admitting to the ballot box a new class of voters not qualified for the exercise of the elective franchise *we weaken our system of government* instead of adding to its strength and durability. . . .

. . . In a representative republic, . . . where the legislative power is exercised by an assembly which is inspired, by a supposed influence over the people with an intrepid confidence in its own strength, which is sufficiently numerous to feel all the passions which actuate a multitude, yet not so numerous as to be incapable of pursuing the objects of its passions by means which reason prescribes, it is against the enterprising ambition of this department that the people ought to indulge all their jealousy and exhaust all their precautions. The legislative department derives a superiority in our governments from other circumstances. Its constitutional powers being at once more extensive and less susceptible of precise limits, it can with the greater facility mask, under complicated and indirect measures, the encroachments which it makes on the coordinate departments. . . .

Mr. Jefferson, in referring to the early constitution of Virginia, objected that by its provisions all the powers of government—legislative, executive, and judicial—resulted to the legislative body, holding that "the concentrating these in the same hands is precisely the definition of despotic government. It will be no alleviation that these powers will be exercised by a plurality of hands, and not by a single one. One hundred and seventy-three despots would surely be as oppressive as one." . . .

We have been and are yet in the midst of popular commotion. The passions aroused by a great civil war are still dominant. It is not a time favorable to that calm and deliberate judgment which is the only safe guide when radical changes in our institutions are to be made. The measure now before me is one of those changes. It initiates an untried experiment for a people who have said, with one voice, that it is not for their good. This alone should make us pause, but it is not all. The experiment has not been tried,

or so much as demanded, by the people of the several States for themselves. In but few of the States has such an innovation been allowed as giving the ballot to the colored population without any other qualification than a residence of one year, and in most of them the denial of the ballot to this race is absolute and by fundamental law placed beyond the domain of ordinary legislation. In most of those States the *evil of such suffrage* would be partial, but, small as it would be, it is guarded by constitutional barriers. Here the innovation assumes formidable proportions, which may easily grow to such an extent as to make the white population a subordinate element in the body politic.

After full deliberation upon this measure, *I can not bring myself to approve it, even upon local considerations, nor yet as the beginning of an experiment on a larger scale.* I yield to no one in attachment to that rule of general suffrage which distinguishes our policy as a nation. But *there is a limit,* wisely observed hitherto, which makes the ballot a privilege and a trust, and which requires of some classes a time suitable for probation and preparation. To give it indiscriminately to a new class, wholly unprepared by previous habits and opportunities to perform the trust which it demands, *is to degrade it,* and finally to destroy its power, for it may be safely assumed that no political truth is better established than that such *indiscriminate* and all-embracing extension of *popular suffrage must end* at last *in its destruction.*

Andrew Johnson.

Here the people of Georgetown and Washington called a special election and specifically voted against negro suffrage. But the National Congress did what it has done ever since. That is, sacrificed the interests of the White people for the sake of negroes. The City of Georgetown and the City of

Washington belonged to the White people up until this time, but the National Congress took it away from them and gave it to the negroes.

President Johnson talks about the Congress being despotic and that is precisely what it was. This act alone shows the character of the radicals who were controlling Congress. Of course President Johnson's remonstrance did no good at all. These men knew perfectly well what they were doing. They knew that the people did not want negro suffrage but they were determined to have negro suffrage regardless of what the people wanted. And this same disposition to disregard the will of the people dominated the inception, the drafting, and the passage of the Fourteenth Amendment. These radical men who were determined to disregard the will of the people of the District of Columbia were the very same ones who were determined to disregard the will of the people of the country and pass the Fourteenth Amendment.

It is proper here to say a word about President Johnson. President Johnson was hand picked by President Lincoln as his running mate. Lincoln was a good judge of character and a good judge of men.

Lincoln was quite aware that his own life was in jeopardy, for he was a psychic man. He had already had dreams about being assassinated. And what makes these dreams so real is that they were carried out almost the way he dreamed them. Knowing that his life was in jeopardy and that the fate of the Union would pass to the hands of his successor, he was particularly careful to choose a man who would carry on his policy and who had the same deep seated love of the Union that he had. And Andrew Johnson truly loved the Union above all else and Lincoln knew this and that is why of all the men in the Union, Lin-

coln chose Andrew Johnson as Vice President. This overriding love of the Union is to be contrasted to the disposition of the radicals who were controlling Congress. They were not motivated by love of the Union. They were obsessed by revenge and self infatuation with their own conception of how the world should be.

March 1966

Chapter 14

President Johnson's Veto of the Act to Admit the State of Colorado.

At this time Colorado had only 27,909 people and the proper ratio for admission was 127,000. The attempt to admit the Territory of Colorado as a State was unprecedented. The reason the radical Congress wanted to do this was to get more States into the Union so it would be easier to get the necessary three quarters of the States to ratify the Fourteenth Amendment in case some of the Southern States held back. The fact is, that Virginia, Mississippi, and Texas did not ratify the Fourteenth Amendment until it had already become law. It was in anticipation of this eventuality that the radical Congress tried to admit Colorado against all precedents and with so few people. As a condition of admission the radical Congress dictated that they grant suffrage to negroes and mulattoes which they had previously prohibited. The people of Colorado did not want to be made into a State, but Congress was determined to force it upon them. This is simply another instance, showing the character of the radicals who were controlling Congress at that time. Their character was to totally disregard the will of the people.

Washington, January 28, 1867

To the Senate of the United States:

I return to the Senate, in which House it originated, a bill entitled "An act to admit the State of Colorado into the Union," to which I can not, consistently with my sense of

duty, give my approval. With the exception of an additional section, containing new provisions, it is substantially the same as the bill of a similar title passed by Congress during the last session, submitted to the President for his approval, returned with the objections contained in a message bearing date the 15th of May last, and yet awaiting the reconsideration of the Senate.

A second bill, having in view the same purpose, has now passed both Houses of Congress and been presented for my signature. Having again carefully considered the subject, I have been unable to perceive any reason for changing the opinions which have already been communicated to Congress. I find, on the contrary, that there are many objections to the proposed legislation of which I was not at the time aware, and that while several of those which I then assigned have in the interval gained in strength, yet others have been created by the altered character of the measures now submitted.

The constitution under which the State government is proposed to be formed very properly contains a provision that all laws in force at the time of its adoption and the admission of the State into the Union shall continue as if the constitution had not been adopted. Among those laws is one *absolutely prohibiting negroes and mulattoes from voting*. At the recent session of the Territorial legislature *a bill for the repeal of this law,* introduced into the council, *was almost unanimously rejected;* and at the very time when Congress was engaged in enacting the bill now under consideration *the legislature passed an act excluding negroes and mulattoes from the right to sit as jurors*. This bill was vetoed by the governor of the Territory, who held that by the laws of the United States negroes and mulattoes are citizens, and subject to the duties, as well as entitled to the rights, of citizenship. The bill, however, was passed, the

objections of the governor to the contrary notwithstanding, and *is now a law of the Territory. Yet in the bill now before me, by which it is proposed to admit the Territory as a State, it is provided that "there shall be no denial of the elective franchise or any other rights to any person by reason of race or color, excepting Indians not taxed."*

The incongruity thus exhibited between the legislation of Congress and that of the Territory, taken in connection with the protest against the admission of the State hereinafter referred to, would seem clearly to indicate the impolicy and injustice of the proposed enactment.

It might, indeed, be a subject of grave inquiry, and doubtless will result in such inquiry if this bill become a law, whether it does not attempt to exercise a power not conferred upon Congress by the Federal Constitution. That instrument simply declares that Congress may admit new States into the Union. It nowhere says that Congress may make new States for the purpose of admitting them into the Union or for any other purpose; and yet this bill is as clear an attempt to make the institutions as any in which the people themselves could engage.

In view of this action of Congress, the house of representatives of *the Territory have earnestly protested against being forced into the Union* without first having the question submitted to the people. Nothing could be more reasonable than the position which they thus assume; and it certainly can not be the purpose of Congress to force upon a community against their will a government which they do not believe themselves capable of sustaining.

The following is a copy of the protest alluded to as officially transmitted to me:

Whereas it is announced in the public prints that it is the intention of Congress to admit Colorado as a State into the Union: Therefore,

Resolved by the house of representatives of the Territory, That, representing, as we do, the last and only legal expression of public opinion on this question, *we earnestly protest* against the passage of a law *admitting the State without* first *having the question submitted to a vote of the people,* for the reasons, first, that we have a right to a voice in the selection of the character of our government; second, that we have not a sufficient population to support the expenses of a State government. *For these reasons we trust that Congress will not force upon us a government against our will. . . .*

But this is precisely what Congress was determined to do. They were determined to force Colorado into the Union And this bill vetoed by President Johnson is their second attempt to force this issue on the people of Colorado.

The first time that the Congress tried to force Colorado into the Union the people had a chance to vote on the question and they voted it down. The second time they were not to be given a chance to vote on the question. The Congress was simply going to force it on them. The Congress knew perfectly well that the people of Colorado were against coming into the Union at that time, and were against negro suffrage. But the radicals who were controlling Congress disregarded the will of the people of Colorado altogether. They disregarded their will in the same identical way that they disregarded the will of the people of the entire country when they passed the Fourteenth Amendment. And of course, the truth is, that the admission of Colorado was a means to the end of getting the Fourteenth Amendment passed. If it were not for the Fourteenth Amendment

the Congress would not have been interested in forcing Colorado into the Union against her will and with only twenty seven thousand people.

It should be particularly noted that the governor of the Territory of Colorado said that negroes and mulattoes were citizens, and gives this as his reason for vetoing the bill preventing negroes and mulattoes from sitting as jurors. This act alone shows that he was in league with the national Congress. A Territorial governor is subservient to the wishes of Congress. And Congress, no doubt, felt that they could control the State through the governor. They felt that they could control the State just as they were controlling the country—contrary to the will of the people.

March 1966

Chapter 15

President Johnson's Veto of the Bill to Admit Nebraska to the Union.

Washington, January 29, 1867

To the Senate of the United States:

I return for reconsideration a bill entitled "An act for the admission of the State of Nebraska into the Union," which originated in the Senate and has received the assent of both Houses of Congress. . . .

The third section provides that this measure "shall not take effect except upon the fundamental condition that within the State of Nebraska there shall be *no denial of the elective franchise,* or of any other right, to any person by reason of race or color, excepting Indians not taxed; and upon the further fundamental condition that the legislature of said State, by a solemn public act, shall declare the assent of said State to the said fundamental condition, and shall transmit to the President of the United States an authentic copy of said act, upon receipt whereof the President, by proclamation, shall forthwith announce the fact, whereupon said fundamental condition shall be held as a part of the organic law of the State; and thereupon, and without any further proceeding on the part of Congress, the admission of said State into the Union shall be considered as complete." *This condition* is not mentioned in the original enabling act; was not contemplated at the time of its passage; *was not sought by the people themselves;* has not heretofore been applied to the inhabitants of any State ask-

ing admission, and *is in direct conflict with the constitution adopted by the people* and declared in the preamble "to be republican in its form of government," for in that instrument the exercise of the elective franchise and right to hold office are expressly limited to white citizens of the United States. *Congress* thus *undertakes to* authorize and *compel the legislature* to change a constitution which, it is declared in the preamble, has received the sanction of the people. . . .

This is just another example of the character of the radicals who were controlling Congress at that time. It should be particularly noted that the Congress approved the Territorial constitution of Nebraska in 1864 while Lincoln was still alive with the franchise limited to White citizens, and declared the Territorial constitution with the suffrage limitation to be republican in form. As soon as Lincoln died the radicals assumed full control and essentially rescinded their approval of all constitutions with any suffrage limitations at all.

Note also, that the Congress dictates that it shall be the State legislature that decides whether to agree to the condition of universal suffrage. The question is not to be submitted to the people. And of course the Congress had good reason. They knew that it would be voted down. The people had already expressed themselves on the question of suffrage when they voted on the constitution. The thing to be especially noted is the total disregard of Congress for the will of the people.

March 1966

Chapter 16

President Johnson's Veto of the Bill to Readmit the Rebel State of Arkansas.

In President Johnson's opinion Arkansas had already been readmitted and did not have to be readmitted twice. But this is not the reason he vetoed the bill. He vetoed it because of the conditions it imposed on the people of Arkansas.

This particular constitution under which Arkansas was applying for readmission was the child of the negro government that had been set up in accordance with the reconstruction acts. President Johnson knew very well, and for that matter the Congress knew very well, that the constitution drawn up by the negro government in no way reflected the will of the people. It was strictly an arbitrary thing, dictated by arbitrary men, and implemented by negroes. The very foundation on which the new constitution was drawn up was arbitrary, for the reconstruction acts themselves were arbitrary. They were created for the one purpose of establishing governments that would ratify the Fourteenth Amendment.

The reason that President Johnson vetoed the bill is because he knew that it was not the will of the people.

Washington, D. C., June 20, 1868

To the House of Representatives:

I return without my signature a bill entitled "An act to admit the State of Arkansas to representation in Congress."

The approval of this bill would be an admission on the part of the Executive that the "Act for the more efficient government of the rebel States," passed March 2, 1867, and the acts supplementary thereto were proper and constitutional. My opinion, however, in reference to those measures has undergone no change, but, on the contrary, has been strengthened by the results which have attended their execution. . . .

The bill declares the State of Arkansas entitled and admitted to representation in Congress as one of the States of the Union upon the following fundamental condition:

That the *constitution* of Arkansas shall *never be* so *amended or changed* as to deprive any citizen or class of citizens of the United States of the right to vote who are entitled to vote by the constitution herein recognized, except as a punishment for such crimes as are now felonies at common law, whereof they shall have been duly convicted under laws equally applicable to all the inhabitants of said State: . . . .

Section 10 of the schedule provides that—no person disqualified from voting or registering under this constitution shall vote for candidates for any office, nor shall be permitted to vote for the ratification or rejection of the constitution at the polls herein authorized. . . .

The fifth section of the eighth article provides that "all persons, *before registering* or voting," must take and subscribe *an oath* which, among others, contains the following clause:

That *I accept the civil and political equality of all men,* and agree not to attempt to deprive any person or persons, on account *of race, color, or previous condition, of any political or civil right, privilege, or immunity enjoyed by any other class of men.*

It is well known that a very large portion of the electors in all the States, if not a large majority of all of them, do not believe in or accept the political equality of Indians, Mongolians, or negroes with the race to which they belong. If the voters in many of the States of the North and West were required to take such an oath as a test of their qualification, there is reason to believe that a majority of them would remain from the polls *rather than comply with its degrading conditions*. How far and to what extent this test oath prevented the registration of those who were qualified under the laws of Congress it is not possible to know, but that such was its effect, at least sufficient to overcome the small and doubtful majority in favor of this constitution, there can be no reasonable doubt. Should the people of Arkansas, therefore, desiring to regulate the elective franchise so as to make it conform to the constitutions of a large proportion of the States of the North and West, modify the provisions referred to in the "fundamental condition," what is to be the consequence? Is it intended that a denial of representation shall follow? And if so, may we not dread, at some future day, a recurrence of the troubles which have so long agitated the country? Would it not be the part of wisdom to take for our guide the Federal Constitution, rather than resort to *measures* which, *looking only to the present,* may in a few years *renew,* in an aggravated form, *the strife and bitterness* caused by legislation which has proved to be so ill timed and unfortunate?

Andrew Johnson.

March 1966

Chapter 17

President Johnson's Fourth Annual Message to Congress

This message was given after the Fourteenth Amendment was already passed. The Fourteenth Amendment was passed on July 23, 1868. And this message was given December 9, 1868.

Washington, December 9, 1868

Fellow-Citizens of the Senate and House of Representatives:

Upon the reassembling of Congress it again becomes my duty to call your attention to the state of the Union and to its continued disorganized condition under the various laws which have been passed upon the subject of reconstruction.

It may be safely assumed as an axiom in the government of states that the *greatest wrongs inflicted upon a people are caused by unjust and arbitrary legislation,* or by the unrelenting decrees of despotic rulers, and that the timely revocation of injurious and oppressive measures is the greatest good that can be conferred upon a nation. The legislator or ruler *who has the wisdom* and magnanimity *to retrace his steps when convinced of error* will sooner or later be rewarded with the respect and gratitude of an intelligent and patriotic people.

Our own history, although embracing a period less than a century, affords abundent proof that most, if not all, of

our domestic troubles are directly traceable to violations of the organic law and *excessive legislation.* The most striking illustrations of this fact are furnished by the enactments of the past three years upon the question of reconstruction. After a fair trial they have substantially failed and proved pernicious in their results, and there seems to be *no good reason why they should* longer *remain upon the statute book.* States to which the Constitution guarantees a republican form of government have been reduced to military dependencies, in each of which the people have been made subject to the arbitrary will of the commanding general. Although the Constitution requires that each State shall be represented in Congress, Virginia, Mississippi, and Texas are yet excluded from the two Houses, and, contrary to the express provisions of that instrument, were denied participation in the recent election for a President and Vice-President of the United States. The attempt to place the *white population under* the *domination of persons of color* in the South has impaired, if not destroyed, the kindly relations that had previously existed between them; and mutual distrust has engendered a feeling of animosity which, leading in some instances to collision and bloodshed, has prevented that cooperation between the two races so essential to the success of industrial enterprise in the Southern States. Nor have the inhabitants of those States alone suffered from the disturbed condition of affairs growing out of these Congressional enactments. The *entire Union* has been *agitated* by grave apprehensions of troubles *which might again involve the peace of the nation;* its interests have been injuriously affected by the derangement of business and labor, and the consequent want of prosperity throughout that portion of the country.

The Federal Constitution—the magna charta of American rights, under whose wise and salutary provisions we

have successfully conducted all our domestic and foreign affairs, sustained ourselves in peace and in war, and become a great nation among the powers of the earth—must assuredly be now adequate to the settlement of questions growing out of the civil war, waged alone for its vindication. This great fact is made most manifest by the condition of the country when Congress assembled in the month of December, 1867. Civil strife had ceased, the spirit of rebellion had spent its entire force, in the Southern States the people had warmed into national life, and throughout the whole Country a healthy reaction in public sentiment had taken place. By the application of the simple yet effective provisions of the Constitution *the executive* department, *with the voluntary aid of the States, had brought the work of restoration as near completion as was within the scope of its authority,* and the nation was encouraged by the prospect of an early and satisfactory adjustment of all its difficulties. *Congress,* however, *intervened,* and, refusing to perfect the work so nearly consummated, declined to admit members from the unrepresented States, *adopted a series of measures which arrested the progress of restoration,* frustrated all that had been so successfully accomplished, and, after three years of agitation and strife, has left the country *further from the attainment of union and fraternal feeling than at the inception of the Congressional plan of reconstruction.* It needs no argument to show that legislation which has produced such baneful consequences should be abrogated, or else made to conform to the genuine principles of republican government.

Under the influence of party passion and sectional prejudice, other acts have been passed not warranted by the Constitution. . . .

It is believed that the *repeal of all such laws* would be accepted by the American people as at least a partial return

to the fundamental principles of the Government, and an indication that hereafter the Constitution is to be made the nation's safe and unerring guide. They can be productive of no permanent benefit to the country, and *should not be permitted to stand as so many monuments of the deficient wisdom which has characterized our recent legislation. . . .*

Here President Johnson expresses his wish that for the good of the country all such laws concerning reconstruction be repealed. By far the most important law concerning reconstruction is the Fourteenth Amendment. The other laws concerning reconstruction were written for the specific purpose of getting the Fourteenth Amendment ratified. Without the Fourteenth Amendment all the laws enacted to bring about its ratification, of course, would not have been needed.

March 1966

Chapter 18

How the Fourteenth Amendment was Passed.

As can be seen from the fore-going exposition the country was opposed to negro suffrage and absolutely opposed to giving social and political equality to the negroes, except for a few States centering around the State of Massachusetts. How then was an amendment passed whose purport was to do exactly these very two things? Is not this a democracy? And is it not true that if the public sense does not approve of a measure it will not become law? This is the theory. But as it works out the measure was not passed through the will of the people. It was passed through the mechanism of politics.

If the question of negro citizenship, or negro suffrage, or social and political equality for the negro, had been submitted to the people separately they would have voted it down. These facts are historically indisputable taking into consideration the temper of the country at that time.

But by combining these sour measures in such a way as to make a sweet tasting cake the people were made to swallow it.

In the South the means were not so subtle. The Fourteenth Amendment was meant to be and was the punishment against the Southern people for having seceded from the Union. There was no effort to disguise the fact that it was a punishment and there was no effort to make it seem sweet tasting. On the contrary, the radical men took an inward satisfaction in pushing a bitter pill down the throats of the Southern people.

In order to understand how this was done it is best to follow a complete description of how it was done in one of the Southern States, and the same process applies equally to all of them. The history of reconstruction in South Carolina is well documented and for that reason I use her as my example, but it should be kept in mind that substantially the same process was being carried out in every other Southern State.

By a proclamation dated June 13, 1865, President Johnson appointed Benjamin F. Perry Provisional governor of the State of South Carolina,—"whose duty it shall be at the earliest practicable period to prescribe such rules and regulations as may be necessary and proper for convening a convention to be composed of delegates to be chosen by that portion of the people of the said State who are loyal to the United States, and no others, for the purpose of altering or amending the constitution thereof, and with authority to exercise, within the limits of said State, all the powers necessary and proper to enable such loyal people of the State of South Carolina to restore said State to its constitutional relations to the Federal Government, . . ."

Before the war Colonel Perry had been a State Senator in the State legislature of South Carolina. He had argued vehemently against secession. But when the time came to make a choice he went with his State as all true Southern men did. Colonel Perry served the Confederate cause honorably throughout the war.

Colonel Perry set about to do President Johnson's bidding. He called a convention and the State constitution was amended in conformity with the results of the war.

The Convention that amended the constitution met on September 13, 1865, and adjourned September 27, 1865. The amended constitution recognized the Emancipation

Proclamation and prohibited slavery. The qualifications for voters remained substantially the same as they were before the War which were as follows: He shall be a free white man who has attained the age of twenty-one years, . . . In this respect her constitution conformed to the great majority of Northern States. Fifteen of the Northern States did not provide for negro suffrage as against only six that did.

The new State legislature of South Carolina authorized by the amended State constitution met on October 25, 1865 and duly ratified the Thirteenth Amendment to the United States Constitution abolishing slavery. South Carolina's ratification was recognized by the Secretary of State of the United States on December 18, 1865.

Under the provisions of the amended State constitution adopted September 27, 1865, James Lawrence Orr was elected Governor and Colonel Perry was elected Senator to the United States Senate. Thus South Carolina had fulfilled the terms of reconstruction as outlined by President Johnson, who was following Lincoln's plan of reconstruction.

Governor Orr took his oath of office November 27, 1865. Senator Perry was never allowed to take his seat in the Senate, the Senate cruelly rejecting his credentials.

In the Summer of 1866 Governor Orr was officially notified of the passage by Congress of the resolution proposing to the States the adoption of the Fourteenth Amendment to the Federal Constitution. Of this proposition the Governor said ". . . I am justified in saying that if the Constitutional Amendment is to be adopted let it be done by the irresponsible power of numbers, and let us preserve our own self-respect and the respect of our posterity by refusing to be the mean instrument of our own shame."

South Carolina formally rejected the Fourteenth Amendment on December 20, 1866.

On March 2, 1867 the Congress declared South Carolina's government illegal, and the reason the Congress did this, is because South Carolina would not ratify the Fourteenth Amendment. This declaration was formally embodied in the First Reconstruction Act.

On March 21, 1867, two years and twelve days after Lee's surrender, military reconstruction began in South Carolina. A military commander was appointed at the dictates of Congress. It was the prerogative and duty of the military commander to remove all civil officers on the city level, county level, and State level, including judges and sheriffs and mayors, and whoever in any way did not measure up to the standards of loyalty set up by Congress. He was then to appoint those who could take the Congressional test oath to fill those positions.

The test oath was as follows:

"*I do solemnly swear that I have never voluntarily borne arms against the United States* since I became a citizen thereof; that I have voluntarily given no aid, countenance, counsel or encouragement to persons engaged in armed hostility thereto; that I have never sought nor accepted nor attempted to exercise the functions of any office whatever under any authority, or pretended authority, in hostility to the United States; and I have not yielded a voluntary support to any pretended government, authority, power or constitution within the United States, hostile or inimical thereto."

This oath eliminated practically every Southerner. The only persons who could fill the various offices were carpetbaggers, negroes, and renegade Southerners. Of the three,

the last represented the worst, for these persons were the scum of Southern society and were despised by their fellow Southerners.

In South Carolina the first Republican Convention was called on May 9, 1867, just two months and seven days after the passage of the First Reconstruction Act. Up until this time, for all practical purposes, the Republican Party did not exist in the South. The convention simply met and did not transact any business except to appoint a date for a formal convention to meet on July 24, 1867.

The delegates to the formal convention of July 24, 1867 were distributed between the races as follows:

	Negroes	Whites	
Abbeville	2		
Anderson	2		
Barwell	5	1	Northern White man, U. S. Govt. employee
Beaufort	4	1	Northern White man, U. S. Govt. employee
Charleston	7	1	Naturalized citizen, U. S. Govt. employee
		1	Northern White man, U. S. Govt. employee
		1	Native White man, U. S. Govt. employee
		1	Southern White man
Chester	4		
Clarendon	1	1	Native White man
Collection	1		
Darlington	4	1	Northern White man, U. S. Govt. employee
Fairfield	2	1	Southern White man

Greenville	1	1	Southern White man
		1	Northern White man
Kershaw		1	Northern White man, U .S. Govt. employee
Lexington	1	1	Native White man
Marion	3		
Newberry	4	1	Native White man
Orangeburg	4		
Richland	3	1	Native White man
		1	Northern White man
Sumter	4		
York	1		
	52	16	

Of the sixteen White men only five of them were natives of South Carolina, one of which was a U. S. Government employee; seven of them were Northerners, most of which were U. S. Government employees; one of them was a naturalized citizen who was also a U. S. Government employee; and three of them were from Southern States other than South Carolina.

Of the fifty two negroes eight of them were Northern negroes, one of which was a U. S. Government employee. The rest of the negroes were Southern negroes although it is not to be inferred that they were all native of South Carolina.

Thus in the Republican State Convention of July 24, 1867 in the State of South Carolina, out of a total of 68 delegates only five of them were native White men, and of these five, it is exceedingly doubtful whether they were the least interested in representing the White people of South Carolina.

At the convention the officers elected were as follows:

		Negroes	Whites
President	Northern negro	1	
Vice Presidents	Southern negro	1	
	Southern negro	1	
	Native White man		1
	Northern White man, U. S. Govt. employee		1
Secretaries	Southern negro	1	
	Southern negro	1	
	Northern negro, U. S. Govt. employee	1	
	Native White man		1
		6	3

Of the three White men only two of them were native of South Carolina and the other one was a Northern man and a U. S. Government employee. Of the six negroes two of them were Northern negroes, and of these, one of them was a U. S. Government employee.

The State Executive Board was organized as follows:

		Negroes	Whites
President	Northern White man, U. S. Govt. employee		1
Vice President	Northern negro	1	
Secretary	Southern negro	1	
Treasurer	Naturalized citizen, U. S. Govt. employee		1
		2	2

Of the two White men both of them were foreign to the South and in the employ of the U. S. Government. Of the negroes only one of them was a Southern negro.

The military commanding General was superintendent of registration for voters for the entire State and he carried out the registration in accordance with the terms of the reconstruction acts. He first appointed loyal district registrars, which meant anti Southerners, and then instructed these district registrars to conduct the registration in accordance with the reconstruction acts, namely: That every male person twenty-one years of age and upward, of whatever race, color, or previous condition . . . except such as may be disfranchised for participation in the rebellion....

Before a White man could register as a voter he had to take the following oath:

. . . I do solemnly swear (or affirm), in the presence of Almighty God, . . . that I am twenty-one years old; *that I have not been disfranchised for participation in any rebellion* or civil war against the United States, . . . that I have never been a member of any State legislature, nor held any executive or judicial office in any State, and afterwards engaged in insurrection or rebellion against the United States, *or given aid or comfort to the enemies thereof;* that I have never taken an oath as a member of Congress of the United States, or as an officer of the United States, or as a member of any State legislature, or as an executive or judicial officer of any State, to support the Constitution of the United States, and afterwards engaged in insurrection or rebellion against the United States, or given aid or comfort to the enemies thereof; that I will faithfully support the Constitution and obey the laws of the United States, and will, to the best of my ability, encourage others so to do, so help me God.

The registrar had the right to challenge the oath of any man offering to take it, and it was the prerogative of the registrar to summarily discount any one's oath whose loyalty he had reason to doubt. And the pinch nosed Yankee school teachers that were appointed district registrars had reason to doubt the loyalty of any one who spoke with a Southern accent. For all practical purposes the Southerners were totally disfranchised by the provisions of the reconstruction acts. Enough Whites were allowed to register to give it the appearance of legitimacy.

The registration in South Carolina began July 19, 1867 and was completed in about the middle of October of 1867. This registration was for the particular purpose of voting on whether to call a State convention to draw up a new State constitution. The registrars had registered 78,982 negroes as against 46,346 Whites to vote on this particular issue, assuring that the vote would be to draw up a new constitution.

The land was swarming with Republican do-gooders, adventurers, and profiteers instructing the negroes to vote for the convention. The negroes were made to believe that the only way they could seal their freedom was to vote for the convention.

The vote on whether or not to call a State convention was taken on November 19th and 20th, and showed:

	Negroes	Whites
For the convention	68,876	130
Against the convention	0	2,801

There were only 46,346 Whites registered against 78,-982 negroes. Knowing this, many of the registered Whites did not vote refusing to participate in a farce.

This is how the measure to call a State convention to draw up a new constitution was passed in the State of South Carolina.

Substantially the same process was duplicated in the other Southern States. It was duplicated even in the States of Louisiana, Arkansas, and Virginia which Lincoln had personally reconstructed. What it amounted to is that the reconstruction acts declared the governments that Lincoln had established in these States as null and void. The governments in the remaining Southern States had been established in accordance with Lincoln's plan by President Johnson, and of course, these were also declared null and void by the reconstruction acts.

The military commanding General was also the judge of the election, and on December 28, 1867 he announced that the convention had been duly voted for and directed that it meet on January 14, 1868 in the City of Charleston. At the same time he also announced the names of the persons voted as delegates to the convention.

There were 124 delegates, corresponding to the number of representatives and senators in the State legislature. Of the 124 delegates, 48 were White men and 76 were negroes. The White men were about equally divided between natives and newcomers, known at the time as "scalawags" and "carpetbaggers." It should be particularly noted that only 130 White men voted for the convention and of these 130, probably the 48 herein mentioned were voting for themselves as delegates to the convention.

The previous residences of the delegates elected to the convention to frame a new State constitution for the State of South Carolina were as follows:

Negroes		White Men	
South Carolina	59	South Carolina	23
Pennsylvania	2	North Carolina	3
Michigan	1	Georgia	1
Georgia	1	Massachusetts	7
Tennessee	1	Connecticut	1
Ohio	1	Rhode Island	1
North Carolina	1	New York	1
Virginia	1	Other Northern States	5
Massachusetts	2	England	2
Dutch Guiana	1	Ireland	1
Unknown	6	Prussia	1
	—	Denmark	1
	76	Unknown	1
			—
			48

This then is the nature of the delegates who are going to draw up a new constitution for the State of South Carolina. It should be particularly kept in mind that the reason for this convention is to establish a government that will ratify the Fourteenth Amendment. Previous to this time there had been an operating State government elected by the people and exercising all the functions of a State government as we know them today, except for one thing. They would not ratify the Fourteenth Amendment. And the radicals in Congress were determined to have the Fourteenth Amendment ratified even if they had to import foreigners to do it. And of course they did it. How could they fail with such a delegation.

These delegates drew up a new constitution to establish a new government in the State of South Carolina. They provided for the means by which the legislature and governor were to be elected and also for the election itself. They

provided for negro suffrage as an integral part of the constitution. Thus everything was set up for the election of a legislature that would be bound to ratify the Fourteenth Amendment.

The convention adjourned on March 18, 1868.

The next step was to submit the constitution to the qualified electors, namely: 78,982 negroes and 46,346 Whites for ratification, and at the same time to elect officers to the new government if the constitution should happen to be ratified. Of course it was a certainty that the constitution would be ratified since there were more registered negroes than Whites, and the constitution itself was a negro constitution providing social and political equality.

The military commanding General directed that an election be held, commencing April 14, 1868 and ending April 16, 1868, at which time all registered voters of South Carolina might vote "for" or "against" the constitution and at the same time elect State officers and members to Congress if the constitution should happen to be ratified.

The Republican candidates for the State offices in the new State government were as follows:

For Governor—U. S. General Robert K. Scott, formerly of Ohio.

For Lieutenant-Governor—Lemuel Boozer, of South Carolina.

For Secretary of State—Francis L. Cordozo, a mulatto preacher.

For Treasurer—Niles G. Parker, from Massachusetts and formerly a commander of a company of negro troops.

For comptroller General—John L. Neagle, a disreputable merchant from New York.

For adjutant and Inspector General—Franklin J. Moses Jr., a shifty eyed native with a nominal education in law who could never find any work.

For Attorney General—D. H. Chamberlain of Yale University, formerly a lieutenant in a negro regiment of cavalry.

For Superintendent of Education—Justus K. Jillson of Massachusetts who was a school teacher and an employee in the educational branch of the Freedman's Bureau.

The character of these nominees can be judged by the fact that six of them paid no taxes in South Carolina whatsoever. Moses paid only a poll tax. And Lemuel Boozer was the only one who paid any real estate taxes. Such is the nature of the candidates put up by the Republican Party for the primary offices under the new State government. Of course, the lesser offices did not draw such "good quality" men.

It should be particularly kept in mind that the government the reconstruction acts declared illegal was staffed by competent qualified men, and this is the kind of government they substituted in its place. It makes some of the "democratic" processes of Russia and China look like child's play.

The military commanding General was the judge of the election and declared that the new constitution had been ratified by an overwhelming majority by the will "of the people." What he meant was by the will "of the negroes."

The radical members in Congress were jubilant over the great progress in democratic government. And were overjoyed at the manifest will "of the people" in adopting a liberal constitution granting suffrage to the negroes. They were further elated by the election of a full contingent of

radical Republicans and negroes bent on ratifying the Fourteenth Amendment as soon as they could organize their new State legislature.

Under the aegis of the new political regime the nature of the entire government was changed. Judges had to be appointed, policemen had to be hired, firemen had to be hired, school employees and school commissioners had to be appointed and elected. County commissioners and tax assessors had to be appointed and elected, and all the rest of the innumerable city, county, and State jobs had to be filled. The government was not simply negro at the top; the entire government from dog catcher to governor was negro. When they ran out of negroes that could read and write they started appointing negroes that looked impressive. Such is the extremes that the radical men went to get the Fourteenth Amendment ratified. They placed men of their own kith and kin under the rule of an ignorant mob of an alien race.

It is one thing to be conquered by a conquerer and be ruled by him, because usually by the very fact that he conquers it shows him to be superior and there is no disgrace in submitting to the rule of a superior. But when an ignorant race is clothed with the power of a conquerer to lord over and rule the proudest and most advanced race on the earth, the magnitude of the insult is beyond any comparison. And this is what the radical men did to the Southern White men—men of their own race—men of their own blood. The magnitude of their crime in doing this cannot be measured because it is too big.

What would we think of England today, if in our struggle for independence we had lost and she had made the slaves citizens and placed them over us—what would we think of England today?

The world was on the side of the North in her fight to save the Union and to abolish slavery, but the world was appalled when the North made the slaves citizens and put them over the Southerners. They were appalled because they knew that nothing would be more immoral than for their own people to defeat them and to put negroes over them.

After the new State constitution of South Carolina had been ratified it had to be submitted to the United States Congress to be approved by that body before it became legally binding. Before the Congress approved it, the Democratic Party of South Carolina made one last effort to preserve the integrity of the South and White society and the memory of our honored ancestry. A Subcommittee was sent to Washington and submitted a formal resolution of protest against the approval of the constitution. The resolution concluded as follows:

" . . . We have thus suggested to your honorable body some of the prominent objections to your adoption of this constitution. We waive all argument on the subject of its validity. It is a constitution de facto, and that is the ground on which we approach your honorable body in the spirit of earnest remonstrance. The constitution was the work of Northern adventurers, Southern renegades, and ignorant negroes. *Not one percent of the White population* of the State *approves* it, and *not two percent of the negroes* who voted for its adoption *understood what this act of voting implied.* That Constitution enfranchises every male negro over the age of twenty-one and disfranchises many of the purest and best White men of the State. The negroes being in a large numerical majority as compared with the Whites, the effect is that *the* new *Constitution establishes* in this State *negro supremacy* with all its train of countless evils. A superior race—a portion, Senators and Representatives,

of the same proud race to which it is your pride to belong—is put under the rule of an inferior race; the abject slaves of yesterday, the flushed freedmen of today. And think you there can be any just, lasting reconstruction on this basis? The committee respectfully reply, in behalf of their white fellow citizens, that this cannot be. We do not mean to threaten resistance by arms, but the people of our State will never quietly submit to negro rule. We may have to pass under the yoke you have authorized, but by moral agencies, by political organization, by every peaceful means left us, *we will keep up this contest until we have regained the political control handed down to us by an honored ancestry.* This is a duty we owe to the land that is ours, to the graves that it contains, and to the race of which you and we are alike members—the proud Caucasian race, whose sovereignty on earth God has ordained, and they themselves have illustrated on the most brilliant pages of the world's history."

" . . . In behalf, therefore, of justice and fair dealing, representing the just claims of the white citizens of South Carolina, without further comment we have the honor respectfully to submit . . . the argument herewith presented . . . , and to express the hope that it may appear to your honorable body weighty enough to induce the rejection, at your hands, of the Constitution proposed for South Carolina."

Of course, this plea fell on deaf ears. The Constitution was duly approved by Congress.

By the terms of the reconstruction acts two provisions had to be fulfilled before the State could be formally admitted back into the Union. These provisions were first, the granting of negro suffrage in the State constitution and second, the ratifying of the Fourteenth Amendment.

The granting of negro suffrage was more of a means to an end than an end in itself. In order to establish a government that would ratify the Fourteenth Amendment, negro suffrage was indispensable. The Congress knew this and in order to insure that the new government would ratify the amendment it was required that the constitution grant negro suffrage. So to all intents and purposes the reconstruction acts and military reconstruction of the South had one object in mind, and that was to establish governments that would ratify the Fourteenth Amendment.

The two provisions of negro suffrage and ratification of the Fourteenth Amendment as the terms of readmission into the Union are contained in section 5 of the First Reconstruction Act and are as follows:

"(1) . . . That when the people of any one of said rebel States shall have formed a constitution . . . framed by a convention of delegates elected by the *male citizens* of said State, twenty-one years old and upward, *of whatever race, color, or previous condition,* . . . except such as may be disfranchised for participation in the rebellion . . . , and when such constitution shall provide that the elective franchise shall be enjoyed by all persons. . . . (meaning negroes), *and (2) when said State,* by a vote of its legislature elected under said constitution, *shall have adopted the* amendment to the Constitution of the United States . . . known as *article fourteen (Fourteenth Amendment)* . . . said State shall be entitled to representation in Congress, . . . and then and thereafter the preceding sections of this act shall be inoperative in said State. (Military rule)

Thus these were the two provisions that had to be fulfilled for readmission into the Union and the acceptance of Senators and Representatives into Congress was deemed to be the obvert recognition of readmission.

South Carolina had fulfilled one of these provisions namely, granting suffrage to the negroes. She had only one other provision to fulfill and that was the ratification of the Fourteenth Amendment.

At the first session of the new State legislature elected under the new State constitution the Fourteenth Amendment was formally ratified.

This was the way the Fourteenth Amendment was passed in South Carolina. Substantially the same process was duplicated in the other Southern States.

Three things should be particularly noted that are not generally appreciated. Under the terms of the reconstruction acts the States would be readmitted to the Union when they had fulfilled the two conditions of negro suffrage and the ratification of the Fourteenth Amendment. When these two conditions were fulfilled according to the terms of the reconstruction acts, military rule would be withdrawn and the States fully restored.

These terms were fulfilled in 1868 in most of the Southern States, but military rule did not end until 1877. This was not because Congress went back on its word. On the contrary, the military occupation was continued by the request of the carpetbag-negro governments, for without military support these governments would fall of their own imbecility. Half of the members could not even read or write. The governments were as shaky as a buzzard on a bean pole. And it was through and by their request that military occupation was continued, and it was over their protest that it was withdrawn. And once it was withdrawn their shaky governments fell.

This is the first point that is not generally appreciated, that is, that the military occupation was continued after

1868 by the request of the State governments and not through the dictates of the National Congress. Although, of course, the National Congress was in full support of it. The troops were withdrawn by order of President Hayes.

The second point that is not generally appreciated is that the Southern States were not brought back into the Union by White people. They were brought back into the Union by negroes. The White people would rather have lived under military rule until the end of time than to shame themselves and their posterity by granting negro suffrage and ratifying the Fourteenth Amendment.

The Democratic Convention that met in South Carolina in 1868 stated on behalf of the people, that they "would rather still live under a military government than to have the proposed constitution established over them as the permanent fundamental law of the State."

The constitution was brought into being by negroes because they were the majority of registered voters and voted for the constitution. Only one hundred and thirty White people out of the whole State of South Carolina voted for the constitution. In no sense of the word did the White people bring the State of South Carolina into the Union. The State of South Carolina was brought back into the Union by negroes, and them alone. The South Carolinians had nothing to do with it, and consequently had nothing to do with the Fourteenth Amendment. And the same applies to the other Southern States.

This is the second point that is not generally appreciated, that is, that the Southern people had nothing to do with the ratification of the Fourteenth Amendment which was the prerequisite for bringing the States back into the Union. The Southerners remained honorable through it all and never submitted to making the negroes citizens.

The third point that is not generally appreciated, is that the negroes were not citizens when they voted to pass the Fourteenth Amendment. How is it possible for people who are not even citizens of the United States to pass on an Amendment to the Constitution of the United States? Common judgement tells one that this cannot be done. To have people who are not citizens pass on an Amendment to the Constitution of the United States is simply unbelievable. How can such a thing be legal? Common respect for what is right and wrong, tells one that such a thing cannot possibly be legal.

It is like sending an Amendment to have the people of Spain pass on it.

This Amendment, that is, the Fourteenth Amendment is founded on illegality. It is simply against all common respect for what is right and wrong. And it is paramount, that the negroes were not citizens, for if they had been, there would have been no need to pass the Fourteenth Amendment to make them citizens.

In order to get the Fourteenth Amendment ratified the radicals in Congress enfranchised the negroes and disfranchised the White men and then the radicals asked the negroes to draw up a constitution giving the negroes the right to vote throughout the State, then ratify the Fourteenth Amendment to make themselves citizens of the United States. Such is the nature of the infamy surrounding the Fourteenth Amendment.

In the North more devious means than even these were used to extract ratification from the various State legislatures. Of course, different and more subtle tactics were called for.

In the first place it was implied that just because negroes were made citizens throughout the country it did not

necessarily mean that it would be required to give them the right to vote throughout the country. It was implied that the only way this could be done was by a change of the State constitutions similar to the ones drawn in the South explicitly providing for negro suffrage. They were reminded that suffrage does not necessarily follow from citizenship, as women were citizens yet did not have the right of suffrage.

Thus the Northern men were assured that they had nothing to fear from negro citizenship. It was argued that negro citizenship was necessary in order that the negro be not deprived of the rights of the courts and the means to protect his person and property. The politicians in the North assured the people that nothing would be changed in their own everyday life by granting the negro citizenship.

Then it was pointed out that if the Southerners got control of Congress they might legally repudiate the Northern war debt and deprive the Northern soldiers, widows, and orphans of their pensions. Then they would point out that the fourth section of the Fourteenth Amendment absolutely guaranteed—"The *validity of the public debt* of the United States, authorized by law, *including debt incurred for payment of pensions* and *bounties* for services in surpressing insurrection or rebellion, *shall not be questioned.*" The war veteran with one leg lost fighting the Rebels, would be made to believe that if he did not vote for the amendment, he would lose his pension. The average White man was made to believe that if he did not vote for the amendment the widows and orphans of the War would lose their pensions. The soldiers who were to receive a bounty for having volunteered were made to believe that if they did not vote for the amendment they would lose their bounties. The patriotic small investor who had invested his life savings in government bonds was made to believe that if he

did not vote for the amendment the Southerners might come back and gain control of Congress, and repudiate the public debt of the United States and obliterate at a stroke all his life's savings. The Northern politicians emphasized the fact that "the public debt of the United States, and pensions and bounties, should not be questioned," implying that if the amendment was not passed the debt would be questioned.

Then for the doubters it was pointed out that if they did not vote for the amendment the Southerners might come back and gain control of Congress and require the United States to compensate the Southerners for the emancipation of the slaves. The Northern politician would point to the provision in the Fourteenth Amendment that provided—"But neither the United States nor any State shall assume or *pay any debt* or obligation incurred in aid of insurrection or rebellion against the United States, or any claim *for* the *loss* or emancipation *of any slave;* but all such debts, obligations, and claims shall be held illegal and void." The politician would point to the fact that this provision absolutely precluded any possibility that additional taxes would be levied on an already overtaxed people to pay for emancipated slaves.

He would then point out that the provision "that the United States nor any State shall assume or *pay any debt* or obligation incurred *in aid of insurrection* or rebellion against the United States," absolutely precluded the possibility that if the Southerners gained control of Congress they could not enact legislation making the United States assume the war debt of the South. And it was implied that without this particular provision in the Fourteenth Amendment that if the Southerners happened to get control of Congress they most certainly would pass legislation

making the United States assume the war debt of all States indiscriminately.

In this way the Northern men were swayed into voting for the Fourteenth Amendment. The fact that it was also making negroes citizens was down played as only practically applying to the South.

The Northern politician would point to the provisions of section three of the Fourteenth Amendment that precluded any possibility that prominent Southerners, lately enemies, would be elected to prominent positions to govern ordinary Northern White men who had just come away from the battle field fighting them.

Section three of the Fourteenth Amendment is as follows:

"*No person shall* be a senator or representative in Congress, or elector of President and Vice President, or *hold any office, civil or military, under the United States, or under any State,* who having previously taken an oath, as a member of Congress, or as an officer of the United States, or as a member of any State legislature, or as an executive or judicial officer of any State, to support the Constitution of the United States, *shall have engaged in insurrection or rebellion against the same, or given aid or comfort to the enemies thereof.* But Congress may by a vote of two thirds of each House, remove such disability."

Then the Northern politician would point to the reconstruction act of March 2nd which made it mandatory that the Fourteenth Amendment be ratified and become a part of the Constitution before any of the Southern States would be readmitted to the Union. The provision is as follows: "and when said State . . . shall have adopted the amendment . . . known as article fourteen, *and when said article*

shall have become a part of the Constitution of the United States said State shall be declared entitled to representation in Congress, and senators and representatives *shall be admitted* therefrom on their taking the oath prescribed by law, and then and thereafter the preceding sections of this act shall be inoperative in said State."

The Politician would say to his people. "You fought to bring the States back into the Union and the only way they can be brought back into the Union is for us to ratify the Fourteenth Amendment. Because before these States can be readmitted the amendment must be ratified by three fourths of the States and become a part of the Constitution. And the requisite three fourths of the States cannot be had if we Northern States do not ratify it. By not ratifying it we would be a party to those forces which want to keep the Union disrupted."

The politician would frame the proposition in such a way as to make it appear that a vote for the amendment was a vote for the Union and a vote against the amendment was a vote against the Union.

The feeling of impatience with the never ending quibling and bickering would exasperate the common people until they would be willing to do anything just to have peace. The feeling of "Let's get the thing over and done with" would prevail in the people. The people are not to be blamed for ratifying this amendment. Their nerves were jaded and most of them wanted to forget about the war, but the politicians kept harping on the fact that the amendment had to be ratified before the mess could be cleaned up. The people are not to be blamed for something they had practically no choice about. The radical knot of men who drew up this amendment are the ones to be blamed. Like professional criminals they used all of their intelligence

to deceive the people instead of using all of their intelligence to help the people. Instead of laboring to make this country the most beautiful society in the world they labored to turn it into a nightmare.

They had the power in their hands to not make negroes citizens and to keep this a White man's country. They had the power to provide a sanctuary for the future generations of White men that would come after them and for the future generations of their children's children until the end of time. They had the power in their hands to send the negroes back to their native land, but they did not do it. Instead, they made them citizens. They held the fate of White society and White men and the White race in their hands and they dashed it to the ground.

March 1, 1966

Chapter 19

Article Fourteen

Passed by Congress June 16, 1866. Ratified July 23, 1868.

Section 1. *All persons born* or naturalized *in the United States,* and subject to the jurisdiction thereof, *are citizens* of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to the person within its jurisdiction the equal protection of the laws.

Section 2. Representatives shall be apportioned among the several States according to their respective numbers, counting the whole number of persons in each State, excluding Indians not taxed. But *when the right to vote* at any election for the choice of electors for President and Vice President of the United States, representatives in Congress, the executive and judicial officers of a State, or the members of the legislature thereof, *is denied to any of the male inhabitants* of such State, being twenty-one years of age, and citizens of the United States, or in any way abridged, *except for participation in rebellion,* or other crime, *the basis of representation therein shall be reduced* in the proportion which the number of such male citizens shall bear to the whole number of male citizens twenty-one years of age in such State.

Section 3. *No person shall* be a senator or representative in Congress, or elector of President and Vice President, or *hold any office, civil or military, under the United States, or under any State, who* having previously taken an oath, as a member of Congress, or as an officer of the United States, or as a member of any State legislature, or as an executive or judicial officer of any State, to support the Constitution of the United States, *shall have engaged in insurrection or rebellion against the same, or given aid or comfort to the enemies thereof.* But Congress may by a vote of two thirds of each House, remove such disability.

Section 4. *The validity of the public debt* of the United States, authorized by law, including debts incurred *for payment of pensions and bounties* for services in suppressing insurrection or rebellion, *shall not be questioned.* But neither the United States nor any State shall assume or pay any debt or obligation incurred in aid of insurrection or rebellion against the United States, or *any claim for the loss or emancipation of any slave;* but all such debts, obligations, and claims *shall be held illegal and void.*

Section 5. The Congress shall have power to enforce, by appropriate legislation, the provisions of this article.

This is the entire text of Article Fourteen.

March 1966

Chapter 20

The Fourteenth Amendment as Punishment

The Fourteenth Amendment was, and was meant to be, war punishment upon the Southern people for seceding from the Union. It was the most humiliating punishment any people have ever suffered. But what makes the punishment superlative in its infamy, is that it is still being levied. It is being levied upon innocent children who had nothing to do with secession or slavery. Innocent children are made to pay for the errors of ancestors long since dead. They are cast into negro schools. They are deprived of a White childhood.

The Constitution plainly says that treason shall not work corruption of blood. What this means is that if one betrays his country his children shall not pay the penalty. If the Fourteenth Amendment does not constitute a gross violation of this provision of the original Constitution then the provision itself is totally meaningless. For it is beyond question that the Fourteenth Amendment was a war punishment on the Southern people and it is still being levied on their children, which is immoral in the first instance, and unconstitutional in the second instance.

It is well to point out that the reason the South seceded was the hostility exhibited toward her by the rest of the country because of slavery. The rest of the country, not having the problem, thought negroes ought not to be slaves.

The South had inherited this institution from the ancestors of the whole country, not just the ancestors of the

South. Only the South was presented with the immediate problem of dealing with it.

The South was forced to secede to keep from having to turn the negroes loose on the society. This was the greatest single deterent to solving the slavery question. The negroes had to be governed and the Southerners felt the best way was to keep them as slaves. The nightmare of having the negroes turned loose on the society is what made the ordinary slaveless White Southerners support the institution of slavery. And the truth is, that if they were still slaves they could be gathered up and put on a boat and shipped away. The South never put the negroes on anybody. They were put on her and the entire country by the people who made them citizens.

The Southern people seceded to preserve themselves and their society. The North made war against them to bring them back into the Union and the Southern people were forced to levy war to defend themselves. And to levy war against the United States is treason.

Paragraph two, of section 3, of Article III, of the Constitution gives Congress the right to punish treason, but it clearly states that no attainder of treason shall work corruption of blood, and the Fourteenth Amendment is a gross violation of this provision. For not only were the original political criminals punished with the Fourteenth Amendment, but the punishment is also levied on their succeeding generations until the end of time.

Treason is defined in the Constitution by Article III, section 3, Paragraph one, as follows: *Treason against the United States shall consist only in levying war against them,* or in adhering to their enemies, giving them aid and comfort. . . .

The people of the South did levy war against the United States in order to defend themselves, not to conquer. But regardless of the honorable intentions of the people of the South, by the definition of treason as defined in the Constitution, the people of the South were guilty of treason against the United States.

Paragraph two, of section 3, of Article III provides: The Congress shall have power to declare the punishment of treason, *but no attainder of treason shall work corruption of blood, or forfeiture except during the life of the person attained.*

The Fourteenth Amendment was the punishment that Congress levied against the Southern people for their act of treason. This is historically correct and is beyond question. No original Southerner who participated in the original treason is alive today. This is also beyond question. The provision of punishment clearly states that treason shall not work corruption of blood except during the life of the person attained.

Corruption of blood means that the posterity of the original traitors would still be under the penalty of the original punishment. The Fourteenth Amendment was the punishment for the original crime and the posterity of the original political criminals are still under the punishment of the original treason.

This argument is indisputable, and the fact that innocent children are still under this punishment is the greatest violation of decency, morality, and the provisions of the Constitution that can possibly be postulated.

March 23, 1966

Chapter 21

The Fifteenth Amendment

When one wants to perpetrate an evil deed the method of masters is to divide the responsibility. It is also their method to divide the attention of the people viewing the act so that they become so absorbed with the parts they cannot see the whole.

The Fifteenth Amendment is an integral part of the Fourteenth Amendment but the two are split in half to divide attention. For it was the implicit intent of the Fourteenth Amendment to confer universal suffrage on the negro. The Fifteenth Amendment simply verifies the fact. By splitting a bitter pill into two parts each part looks small and harmless. But when each part is swallowed one after another the same result is produced in the body.

These two principles—the principle of the division of responsibility and the principle of the division of attention were used by the perpetrators of the Fourteenth Amendment. They first divided the responsibility among themselves as a radical knot of men. In addition to this they divided the responsibility between themselves and all the State legislatures and individuals of the legislatures who ratified the amendment. In addition they divided the responsibility between themselves and the people who elected the legislatures. The evil was perpetrated and who was responsible nobody knows.

The responsibility is so divided and atomized that nobody can put his finger on anybody. Yet the evil stands.

This is the method of masters of perpetrators of evil. They perpetrate it with such finesse that they themselves remain unscathed and innocent.

The act of hanging a man is illustrative of the principle of the division of responsibility. When a man is hanged actually no one individual kills him. He is killed by a combination of circumstances.

One man builds the scaffold. All he does is nail boards together. Another man brings a rope and ties it from the cross beam. Another man leads the convict up to the scaffold. Another man slips the black hood over his head. Another man slips the rope over his head. And then another man pulls the lever and the trap door falls from under the convict's feet.

Now who killed the man? Was it the man who pulled the lever? All he did was pull the lever. Or was it the man who put the rope around the convict's neck? For if it were not for the rope, the convict would not have been hung. Or was it the man who tied the rope to the cross beam? For if it were not tied, it would have done no damage. Or was it the man who put the cross beam up to tie the rope?

The truth is that no one individual killed the man. A combination of circumstances killed him. Each individual's act taken alone is innocent. Yet this combination of innocent acts results in the killing of a man.

It is probable that no one individual who would participate in the hanging could have brought himself to kill the man all by himself. But by a discreet division of responsibility the killing is perpetrated so that the participants do not feel the responsibility and they do not appear to be responsible to the people who look on. Who then killed the man? Nobody knows. The responsibility is so divided and atomized that it is impossible to tell.

And this is exactly how the Fourteenth Amendment was passed. The responsibility was so divided and atomized that nobody knew who was responsible. Yet by the passage of the Fourteenth Amendment White society hangs as dead as the man at the end of the rope.

The principle of the division of responsibility is to make it appear that nobody is responsible. But intelligent men know that behind every example of division of responsibility there is some basic superior intelligence operating. There is some basic motivation. There is some directing force.

The only question left open in this particular case is, whether or not the radicals were the directing force, or were they in turn the puppets of some other agency? Did they find the moral support to carry out these policies within themselves, or did they rely on the moral support of some large body of people within the body politic which they were merely an extension of? The case cannot be closed until it is known exactly what force was behind the changing of this country from a White man's country into a mixed society. It is unlikely that the radicals could stand against everybody. They had to have support from somewhere in the country. They were too weak in character to stand alone.

The coup de gras to White society was actually not delivered to White society throughout the entire country until one year eight months after the ratification of the Fourteenth Amendment. The coup de gras was the Fifteenth Amendment ratified on March 30, 1870 which made universal negro suffrage mandatory throughout the entire United States. Up until this moment negro suffrage was mandatory only in the South.

The Fifteenth Amendment is as follows:

Article XV

Section 1. The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition of servitude.

Section 2. The Congress shall have power to enforce this article by appropriate legislation.

The above is the Fifteenth Amendment in its entirety. The argument to pass this amendment went something like this: If the negroes are citizens, why should they not be allowed to vote? A citizen should have all the rights of citizens and citizens can vote. If some citizens can vote and others cannot that is nothing but two grades of citizenship, one behind the other. If we have truly made the negroes citizens then they deserve the rights of citizens and we are obligated to give it to them. And besides, if you made them citizens, why should you hesitate to give them the right to vote? Certainly the one follows from the other. Certainly the right of suffrage is a small thing in comparison to granting them citizenship. Thus the argument went.

It is the same argument that is used on a virgin who has lost her virginity. If you did that then, why will you not do this now? And so it goes.

When the country granted the negroes citizenship it lost its virginity. After that one fateful step every other thing followed. If you did that, why will you not do this? The one follows from the other. And so it has gone right up until the present.

The only way a thing of this nature can be undone is for either the government to collapse of corruption and to form a new government by gathering the dust and bricks together and build anew. Or the substantial men of the country can take the bull by the horns and correct the situ-

ation. Half way measures will never do for something that was totally wrong. And negro citizenship was totally wrong. It changed this from a White man's country into a communal country at the disposal of any one who can climb through the window. After several trips through the window the negroes were given the right to come through the front door, and negro suffrage was made respectable by the passage of the Fifteenth Amendment.

The Fifteenth Amendment was a mere formality since practical suffrage had already been effectively enacted by section 2 of the Fourteenth Amendment. Section 2 provided that if any State did not allow negroes to vote her representation in Congress would be reduced accordingly. If half of the population were negroes and the negroes were denied the right to vote the representation in Congress would be cut in half. This is the provision of section 2 although it is disguised so beautifully that one could read section 2 a dozen times and still not know that this was its purpose. This provision fell especially hard on such States as Maryland that had quite a few negroes.

Negro suffrage was already in force in the South by the terms of reconstruction. It was in force in the New England States of their own free will. The effect of the Fourteenth Amendment was to penalize those States with many negroes unless they granted them suffrage and these were the very States that did not want to grant them suffrage. These States either granted negro suffrage or lost their representation. The States that had few negroes had the least reason to protest granting negro suffrage because they could not affect any election. Thus through obtuse wording, effective negro suffrage had already been guaranteed by section 2 of the Fourteenth Amendment. The Fifteenth Amendment was a mere formality acknowledging an accomplished fact.

March 24, 1966

Chapter 22

The National Purpose

When our forefathers set out from Europe for America when America was still a virgin timber land, why did they do it? It was not because of the democracy that was here because America was still a British colony. It was not because of freedom of the press because there were no presses. It was not because of freedom of speech because there was no one to make any speeches to. The reason our forefathers set out for America was because it was a virgin land where they might better themselves and their posterity. In short, these men faced a bleak outlook in Europe and felt that they had a better chance of surviving and increasing in America.

This attitude and basic motivation of the survival of White men prevailed in the American man until the passage of the Fourteenth Amendment. Once the Fourteenth Amendment was passed and the negroes were made citizens the national purpose was destroyed. The national purpose could no longer be the survival of White men because the negroes were citizens. A new national purpose had to be found because the original one did not include the negroes. And the new national purpose that was substituted in place of the survival of White men was the survival of Democracy.

Our ancestors who braved the wilderness long before the Fourteenth Amendment was thought of, and even before the Constitution was thought of, were not chopping trees down for the survival of democracy. They were chop-

ping trees down to build a stockade for the survival of White men. And when they counted their strength to fight the Indians, they counted White men. They did not count negroes.

White men set out on this continent with the survival of White men as their primary reason for being here and their primary reason for acting together. How could White men start out with the survival of White men as their national purpose and end up with the survival of democracy as their national purpose? The first thing that was necessary was to change all men into faceless beings called citizens and then unite these faceless citizens to fight for the survival of some theoretical principle. And the principle that was chosen was democracy. And a prerequisite of the survival of this principle was the idea that one citizen was as good as another. The important thing was not White men or negroes. The important thing was citizens and so long as there were citizens to fight for the survival of democracy the nation would have fulfilled its national purpose. It is totally unimportant to the survival of democracy what kind of citizens it has so long as it has citizens to fight for its survival. It is all the same to the survival of democracy whether its citizens are all negro or all White. It is unimportant if the negroes replace the Whites just so long as it still has citizens to fight for its survival.

In short, our country changed from a country that was interested in the survival of White men and dedicated to their survival, to a country interested in the survival of faceless citizens dedicated to the survival of democracy.

April 1966

Chapter 23

The Allegory of the Cows and the Rabbits

Once upon a time long ago there was a great herd of cows living on a great prairie. There was grass as far as the eye could see and the cows thought that they would never be without enough grass to eat. The herd multiplied and the calves were fat and happy. They frisked and frolicked and bounded through the lush grass all around them. The herd increased by a hundredfold and the grass was soon eaten down to the ground. And then, as if fate had conspired against them, a draught set in. There was famine among the herd. The grass dried up and turned brown and no new grass grew to replace it. The herd moved constantly eating the brown grass as they came to it, and behind them, where they had been, there was not a blade of grass standing. Many of the weaker cows began to die. The calves grew thin because their mothers had no milk. Disease started to sweep through the herd because they were in a weakened condition. The wolves and bears moved in boldly because many of the cows were too weak to fight. Orphaned calves bleated pitifully and fell easy prey.

It looked as if the whole herd were doomed to certain extinction. There was only enough grass for a few cows to survive on, and there were a thousand cows waiting to eat it. An aura of death hung over the herd and even the most hopeful and courageous of the cows were disheartened.

All looked lost, but then a certain bull by the name of Loxy stepped forward in a positive reassuring manner and stood solidly before the herd. He held his head high. He

was not ashamed of the bones that showed clearly through his skin. He did not show the weakness he felt from the lack of food but stood firm. He began to talk to the herd.

"If we all stay here," he said, "we are doomed to certain death. Some of us must leave or else all us will die. Those of us who leave will be likely to meet death, for we know that this prairie is surrounded by miles of barren desert and what is beyond the desert we know not. But all of us cannot stay here. In three weeks we will have eaten every last remaining blade of grass. And no new grass is growing to replace it. If half of us leave there will be food to support the remaining half six weeks, and by that time, God willing, we might have rain.

"If the rains do come, all of you that remain here will live and even if all of us who cross the desert should die, those of you who remain here can multiply the herd back into abundance. And if the rains do not come and all of those who remain here die, those of us who cross the desert might live and multiply and return to repopulate our prairie. If we all stay here, whether the rains come or not, within six weeks we will all die and our species will have passed from the earth."

Loxy called for volunteers to follow him. Practically the whole herd stepped forward because it was the first encouraging words they had heard in a long time. Most of them had given up hope, but hope still survived in them, and all that was needed was for Loxy to rekindle it. Loxy was forced to divide the herd. Half would stay and half would cross. He divided the healthy cows evenly. Half would cross and half would stay.

The strong cows who were to remain behind pleaded that they were more able to cross the desert than the sick cows, and that they who had remaining strength should

take the risk. But Loxy admonished them that some strong had to stay behind to protect the herd. He said, "If we leave only the sick cows behind they will fall easy prey to the wolves. And if all the strong cows cross they may all perish in the desert, and our species itself will perish. If only a few strong cows cross the desert and we leave all the sick ones and some strong ones behind, the additional sick ones will eat up all the grass and you all will die."

So Loxy was very careful to divide the herd evenly. He divided the healthy. He divided the sickly. He divided the superior cows assigning half to each group. He divided the superior bulls,—the ones who were noted for their valor in defending the herd. He divided the herd equally according to blood so that no matter which group survived it would neither be superior nor inferior to the original herd. And thus Loxy was endeavoring to assure that the genetic continuity of his species was preserved.

Loxy and his band set out to cross the desert. They endured unbearable heat and they had no food whatever and no water whatever. The blood in their feet was made scalding hot by the burning sand. The sun was fire red and the desert was white heat, and many of the herd who looked the strongest fell by the wayside. Their hope was waning and the desert was taking its tribute of blood. Each day, death plucked thirty more cows from the herd. And they fell at regular intervals so that there was a trail of fallen cows all the way back to the prairie.

On the fourth day the herd came upon a stream that trickled and disappeared into the desert because it was sucked up by the sun. The herd made a mad rush for the trickle of water and the cows stirred the water with their hooves and it became mud and none of the cows could get any water.

Loxy lectured them and tried to restrain them. They followed the stream and the farther they went the larger the stream became. The weakest cows were allowed to drink as soon as they reached more clear water. Eventually they reached a pool of water large enough for all of them to drink. And on the banks were little tufts of grass and the weak cows were allowed to eat first.

The herd rested that night at the pool, and Loxy lectured them to not be selfish. He told them that those who think only of themselves should live by themselves. He said that one cow alone in the wilderness would surely die or be killed by wild animals. He said that every cow should think first of the herd, because without the herd, individual cows alone would die. He pointed to the barren desert all around him and told them that if any of them did not want to think in terms of the survival of the herd he need only to depart into the wilderness, and there the herd would make no demands upon him. He said, the herd is what we live in as much as the fish live in the sea. Do away with the sea and the fish will die. Do away with the herd and we will die. He said that the strong cows should not push the weak cows from the water and weaken them further. He said that the strong cows should wait till the last so that the weak cows might regain their strength and the herd as a whole be stronger. And for as long as this herd shall exist never again do I want to see it stampede into the water.

Loxy lectured far into the night. The herd murmured their approval and all went to sleep.

The stream that they were following had its source in a large mountain in the distance. The next day they followed the stream to the foothills of the mountain and began to climb. As they got higher they found grass and

the weak ones ate first. But the mountain was nevertheless rather barren and the fare scanty. But the herd was regaining its strength and they all were infused with a new hope. The mountain was very steep and there were no trails, but to be alive was a great pleasure and there were no complaints.

When they crossed over the ridge they descended into a plateau-like valley covered with lush grass. The valley was not large. It could not support the herd forever. But here they took a very well deserved respite. The cows again grew fat. And the few calves that had survived, again frisked and frolicked. All the cows were happy now. They felt that providence was on their side. Some of the cows even began to want nice things like a big tree under which to spend a lazy afternoon to chew their cud. Some of the cows even began to amuse themselves with pets. They tamed the baby wild rabbits that played amongst the rocks and out in the grass, and that were so loveable and cute. The rabbits gave great pleasure to those who owned them, and when it came time for the herd to leave the valley, the owners carried their pets with them.

The cows moved from one mountain plateau to another, until finally, as they crossed the last mountain, there below was a beautiful valley as far as the eye could see. The whole herd bounded down into the valley and grabbed up great mouthfuls of grass even as they were running. Down at the very bottom was a beautiful winding river and the water was clear and sparkling. The cows waded in, and in some places it was deep up to their shoulders, and the dust of the long trip was finally washed away.

The herd increased, and the calves were fat, and the mothers had milk. The strong respected the weak and the herd prospered. For this was truly the promised land. This valley was all that cows could ever want.

Loxy caused the history of the journey to be written down so that the future generations would know what travails their ancestors had suffered. Loxy lived to enjoy the fullness of his years. He lived to see the herd increase sevenfold and then he died.

The two most powerful of Loxy's sons each claimed the valley for himself. The name of Loxy was so powerful with the herd that no other bulls came forward to claim the valley. Sendra and Nedell had the blood of their father in them and the interest of the herd in their hearts. Each felt that he was qualified to be the leader and each felt himself to be superior to the other, and better for the herd. But they could not come to any agreement. So finally they decided to divide the valley. Sendra would take the southern half and Nedell the northern half.

They both congratulated each other on the outcome because they actually felt that the division would strengthen the valley. There would be a General in the northern half and a General in the southern half, and they would be in a stronger position to defend the valley from outsiders. And they would be united by blood, being from the same father.

It was felt that they had to be strong because dark rumors had been drifting in by way of strangers that a great nation far away was raising many cows to someday come and conquer the valley.

The herd was divided and life went on as usual but in its separate halves.

In the southern half of the valley some of the rabbits that had been pets escaped into the wild and there multiplied rapidly because in the southern half of the valley there were no foxes or natural enemies. The rabbits multiplied so

rapidly that they laid barren large areas of pasture land. Some of the cows became dissatisfied and wandered north to Nedell's territory. But the cows of the North did not want outsiders so they built a fence across the valley fencing the North off from the South.

The rabbits that escaped from their Northern owners were eaten by the foxes that lived in the hills on the side of the mountain. And if the rabbits were not eaten they would die of exposure without the care of their owners. For they had become very domesticated and soft.

The escaped rabbits in the South however, were multiplying at ever increasing rates. After they had gone wild they regained their hardiness and vigor and multiplied even faster.

The cows in the South, realizing that their food supply was running out began to preach birth control to one another, and to the rabbits. The rabbits listened but paid no attention. The cows had fewer calves and the herd grew smaller. And as the rabbits increased the cows denied existence to more and more calves in order that there be food for all. They refused to bear the calves of the bulls unless they provided support for them.

Sendra was hard pressed to do something and decided that the most humane thing, would be to fence in the rabbits so that they could not eat his pastures.

The cows in the North were indignant and aroused because they loved bunnies and thought it cruel to fence them in. They said that it was immoral to fence in the bunnies and threatened to make war on the Southern cows if they did not set them free.

Sendra tired to reason with them that the rabbits were destroying his pastures. But the Northern cows would not

believe him, for after all, their own bunnies were not destroying their own pastures, and they liked their own nice little bunny pets and could not stand to have them mistreated or fenced in anywhere.

Sendra saw the impossibility of convincing the Northern cows that the rabbits of the South were a threat, when they themselves loved bunnies so very much.

Sendra could not set the rabbits free because they would destroy his pastures and starve his herd.

The Northern cows declared war in the name of humanity and crossed the fence and attacked the South and defeated Sendra. The rabbits were set free and there was much rejoicing, and the Northern cows returned to their lush pastures.

The rabbits multiplied and devoured the grass and the cows in the southern half of the valley grew weak from lack of food.

After the defeat of his country Sendra was not able to fence the rabbits any more because he no longer was in control of his country. He was reduced to a mere member of the herd, and Nedell ruled all.

In desperation Sendra called all the Southern bulls together to apprise them of their desperate position. Sendra spoke to the bulls thusly: "We know the travails of our ancestors. We know of our history,—of our great journey across the desert. In our veins flows the blood of our ancestors who suffered and overcame, so that we could live. And now before our eyes we see our pastures being devoured. We have been defeated in war and the herd has lost its spirit and will to survive. But we cannot be defeated utterly as long as we have breath. As long as we have life we must fight. And the reason for fighting is not for some

esoteric mystery. We must fight in order that our future generations may survive. And if these rabbits are allowed to continue they will lay this valley to a barren waste. We will die first and then thousands of rabbits will die, but some will survive to repopulate the valley to enjoy the valley all for their own. We cannot fence the rabbits because the Northern cows say it is immoral. Therefore our only choice is to exterminate them. We must do it in the black of the night, for they call it a crime to kill a rabbit. Find their nests and stomp them with your hooves. For it is not our purpose to punish them. It is our purpose to exterminate them. And every last one of them must be exterminated or else they will breed and reproduce and the same thing will happen all over again.

"Go then, and do as I bid. For the survival of our herd demands it of us. It cannot possibly be moral to allow our herd to be starved out of existence. It cannot possibly be moral to turn our backs on our own unborn generations. It cannot possibly be moral to lay down and die without struggling to survive. Our herd demands it. Our progeny demands it. Our ancestry demands it."

With that, the bulls disassembled and went their various ways knowing what their duty must be. The Northern police were all through the valley so they had to be careful.

Later Sendra was caught stomping on a rabbit's nest with his hooves. The police arrested him and charged him with murder. The Northern cows called him the most immoral heinous creature that had ever set foot in the valley. He was tried by the highest courts of the North and they smeared his name with libelous insults and allegations. They held him up as an example of the most villainous detestable immoral beast that could possibly disgrace a nation. And in their heat they gave the rabbits the right

to vote so that no such crime could ever again be perpetrated. And in their indignation they made the rabbits citizens so that the South would never forget its crime.

Sendra was executed as a high criminal. And the bulls of the North toasted to the progress of justice. They toasted to the progress of democratic government. They toasted to the strength of their valley.

And the southern half of the valley was laid barren, but it never disturbed the Northern cows. For it had become the fashion to count the strength of the valley not by the number of cows, but by the number of citizens. And since the South abounded in the new citizen rabbits the valley boasted the largest number of citizens in its history. And all of the cows of the North were pleased by the great gains made in population and the tremendous progress made in democracy.

January 28, 1966

Chapter 24

The Old Morality

The old morality is a morality of honor and respect based on the blood bond.

In early America White men stood with White men. They had common interests and common goals. A morality sprung up between these men to regulate their relationship with one another and that was a morality of honor and respect.

They respected each other. They respected the ideas of each other. Because by respecting each other they could stand together as a group to guarantee their own survival.

This morality of honor and respect prevailed in White men so long as they desired to stand together. But when they no longer desired to stand together this morality ended.

When our founding fathers came together to establish this great nation, they were men of many varying ideas. Yet they came together because by doing so they would further their own survival. They found their common ground with each other in the fact that they were both members of the same race whose basic interest was to bequeath to their posterity a better world. And that their differences of opinion were only as to what method was best to carry out this basic purpose.

Men must have a common purpose if they are to bond together. Their differences of opinion are merely differences as to the method of the common purpose.

White men have the common purpose between them of the survival of the White race. In the days of our founding fathers they worded it in the words of the survival of their posterity.

The morality of honor and respect for another man whose goal is the same as yours, is the honor paid to the fact that there are many ways to bring about a desired end.

This is the morality that prevailed between White men in early America. They were all struggling to survive. They all had the same goal. They differed only in their method. And men struggling for the same goal honor and respect another man who is doing the same even though he is using another method.

The men of early America were members of the same morality group. The boundaries of one's morality group are those who are suitable mates. For without suitable mates survival is not possible.

It is those who recognize each other as suitable mates who find a common purpose in the survival of their posterity.

Our founding fathers were motivated by the common purpose of wanting to create for themselves and bequeath to their posterity a better world. And it was felt that this better world would contribute to the survival of themselves and their posterity; for it is elementary that they would not want to create this better world if it contributed to the extinction of themselves and their posterity. It was because they did feel that this better world would contribute to the survival of themselves and their posterity that they desired it.

The purpose of our founding fathers is clearly stated in the preamble to the Constitution. The entire preamble is as follows:

"*We* the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and *secure* the blessings of liberty *to ourselves and our posterity,* do ordain and establish this Constitution for the United States of America."

This states the purpose of the entire Constitution. And the purpose is to secure all these things to ourselves and our posterity.

The uniting force of desiring to secure these good things to themselves and their posterity is what brought the people of America together to establish this great nation. And the reason they were called good was because these things would contribute to the survival of themselves and their posterity.

Anything which would not contribute to the survival of themselves and their posterity could not possibly be called a good thing.

This is the old morality. It is based on the survival of one's own kind. Those things which contribute to the survival of one's own kind are moral. And those things which contribute to the extinction of one's own kind are immoral.

This is the old tribal morality. This is the original morality. And this is the morality that prevailed in our founding fathers.

This morality fosters a morality of honor and respect between its members. For only through honoring and respecting each other can the group maintain its integrity and stand whole.

In the United States the White race no longer stands as a united group with their own survival as their common purpose. It is still the same race. What has changed is the morality.

April 24, 1966

Chapter 25

The New Morality

The old morality is based on the survival of the White race. The new morality is based on the survival of humanity.

The rules of true art say that once a thing is finished it should be left alone. But some men cannot leave a finished thing alone. They must add ornament here, and ornament there, with little scrolls and scriggles, until the original art is completely corrupted and totally unrecognizable. This is what is known as decadence in art. And the same principle applies to the morality of human beings. A decadent morality is one that has been ornamented and added to until it is totally corrupted and unrecognizable.

If one were to contrast the old morality of honor and respect as exhibited by the people of the early United States with the morality furthermost away from the old morality of honor and respect, he would find that new morality predominating in the State of Massachusetts. And it is significant that of all the other States in the Union outside of the South, Massachusetts is the only State preoccupied with the plight of the negro.

The morality of Massachusetts is characterized by the old abolition morality overlayed with a world citizen type morality. It is a combination. And it is the furthermost thing away that can be contrasted to the old original morality of honor and respect of the United States. So if there is an answer to be found at all, as to what has caused the

change of the morality of the United States, that answer is most likely to be found in the psyche of the people of Massachusetts.

The fact that they are actively preoccupied with the plight of the negro is significant in an extraordinary degree. If one were to ask a Pennsylvanian or a New Yorker about the negro problem, he would probably tell you that it was none of his concern and that he had business to do. But if you insisted that he answer his feelings, he would probably tell you that the world would be a much better place without them. But they are here and what can you do?

But a person from Massachusetts is entirely different. As a condition of friendly conversation one of the first things he demands, is to know your feelings on the negro. He is actively concerned, which no other particular group of people outside the South show.

I have spoken to many of these people from Massachusetts myself and the singular consistency of their ideas and morality is a tribute to the force of culture.

The abolition morality is so strong in them that they fully expect to see slaves in the fields and bloodhounds crossing the river. And their conception of the ordinary Southerner is a lily White brute with a red neck, and the intelligence of a beagle.

When they finally meet a southerner they are unable to believe their eyes. For Southerners look too much like people to fit the wild descriptions they had pictured to themselves.

And when they begin their inevitable discussion of the plight of the negro and are met point by point, and word for word, with better words, and better points, they are so astounded that their intelligence is incapable of accepting it,

and they become flustered, because it is too much to have all of their notions downed at one sitting. In blind obstinancy they close their minds to further argument and stalk off insulted with the firm conviction fixed in their minds that they are right no matter what anybody says. So firmly fixed in their minds is the notion that they alone have the truth, that they make you feel they are doing you a favor to even speak to you—that the least you can do is to agree with everything they say.

The people of Massachusetts are not to be questioned. They believe that they alone have the truth, and that once they do the favor of stating it, the most that an intelligent reasonable person can do, is to agree to it.

It never occurs to them that their own particular notions of the world might be the very furthermost thing away from the truth. It never occurs to them that other people have minds equal to theirs which are in no way inferior to theirs as to their notions of the world or their notions of anything. It absolutely does damage to the image that they have formed of themselves to admit that there might be other people whose notions are right and theirs are wrong.

So vehemently do they insist that their notions are absolutely right that they will not tolerate the thought that they could be wrong. And if one even suggests that they might be wrong he is immediately scorned as some kind of an alien. Their own particular notions of the world are so precious to them that they are incapable of free reasonable discussion.

They conclude that anyone that does not think as they do is either an alien, or ignorant, or biased, or a race monger; and that such people are not worth their time.

This utter disrespect for another man's intelligence is characteristic of the prevailing culture and morality of the

people of Massachusetts. And this is the very furthermost thing away from the old morality of mutual respect and honor between our founding fathers, and the people of that day, generally.

The preoccupation with the plight of the negro by a people who are not intimately associated with the negro is very unusual.

The normal disposition of people is to pay no attention to that which does not bear on their immediate everyday life. One has his business to attend to, his children to take care of, and all of the other daily occupations that use all of one's time. One can travel from one end of the country to the other and he will not find people constantly mulling over the plight of the negro unless they have him in their immediate presence.

When a person is actively engaged in concerning himself with a problem, there must be a reason. And the reason for the concern of the people of Massachusetts for the plight of the negro is to be found in their prevailing culture.

The old abolition culture and morality is still the dominant theme in Massachusetts. It was Massachusetts that was most vehement in her exhortations of the evils of slavery. She railed that it was the duty of Christian men to remove the un-Godly sight of slavery from the land of the free. She was the most active of all the States in the Underground Railroad. Within her borders the very strongest and most radical abolitionist societies flourished. The preachers of Massachusetts were most vehement in bringing curses to rain down on the un-Christian men of the South. No State was more possessed and incensed by the vision of Uncle Tom's Cabin than Massachusetts. Harriet Beecher Stowe herself was a native of New England, and the bright colored imagery of her visions of the evils of slavery was the product of her own culture.

Long before the writings of Harriet Beecher Stowe and the abolitionist societies, Massachusetts had already felt the stirrings of the evils of slavery in her. Massachusetts had a well established culture with newspapers and pamphlets readily available to the people. It was natural for these newspapers to print the most lurid descriptions of slavery possible so that their paper would sell. In addition to this, only the most lurid stories of slavery filtered out of the South because the more germane stories were not worth repeating. These two circumstances combined to paint the picture of slavery to the people of Massachusetts as the most infamous evil that had ever been perpetrated on mankind. And what made it worse was that this infamous evil was being perpetrated by people of their own blood. To them it was the same as watching a brother knife a pet dog on the living room floor and watch him cut him to pieces. They felt compelled by the lurid stories that they had been filled with to vindicate the good name of the family and chastise the brother with whip and sword.

These people were not bad people. But they were filled with indignation that their own kind could descend to such depths. And in the name of the great family they belonged to, they felt compelled to exert the utmost effort to end the shame of their race.

It was natural, that as their heat generated to white hot, that the original indignation they felt was shifted to where the main visible apparent reason for their indignation was the bondage of the negro and his emancipation.

Under the sway of passion, the original shame for their race was forgotten and in its place was substituted the lurid vision of a helpless negro in chains with a villainous slave master cracking a whip across his bare back.

And the natural pity that was evoked from these people turned into a storm that swept back and forth across Massachusetts reverberating from every border.

The people of the States to the south of Massachusetts could not be worked up into such a passion because they were in closer association with slavery and knew the conditions and therefore could not be fooled. They could not be wrought up because they knew that their neighbors were not that bad.

The people to the north of Massachusetts were moved. But since they were not as numerous, the stronghold of the abolitionist societies were found in Massachusetts. Massachusetts thereby became the voice of the abolitionist movement. The effect of these abolitionist societies, and the newspapers, and the pamphlets, and the preachers, and the writers, and the lurid stories that circulated by word of mouth, all combined to work on the entire people of Massachusetts until everyone, in every nook and cranny, was fired to white heat.

In this period the abolitionist morality replaced the old morality of honor and respect of our founding fathers. For at once, the people lost their honor and respect for Southern slave masters and Southern slave owners. And also they lost their honor and respect for the entire people of the South for allowing slavery to exist.

From that moment on the old honorable relationship between men of the same race ceased to exist. The people could not bring themselves to respect a slave master who kept poor helpless negroes in bondage and drove them to work in scorching heat cracking a whip on their bare backs. These people could not bring themselves to honor a man who gained his bread from the sweat of another man's brow.

For it said in the Bible, clearly, that a man should earn his bread by the sweat of his brow. It did not say that he should earn it by the sweat of a slave.

They could not possibly bring themselves to believe that slavery was Christian. They could not possibly bring themselves to believe that slavery was good. And then before their very eyes they had the lurid stories of the newspapers that were printed as fact.

The entire people lost faith in the people of the South. They said to themselves, why having the evil before their eyes, do the Southerners not do something about it? How can they stand watching a negro lashed till he drops for not having picked his quota of cotton?

The only conclusion that the people of Massachusetts could have possibly come to under their own conditions was that the Southerners must be totally inhuman, un-Christian, avaricious, grasping, un-Godly, dissipated throw-backs to the worst that their race had ever produced. To them it was the turning of one's back on Christian faith and one's own great ancestry. And by doing so he brought unmitigated shame down upon the whole White race, that would make the name of White men anathema until the end of time.

These people could not possibly bring themselves to respect their own vision of the Southerner, and thereby they lost all respect for him. And they have never regained it.

This is the first time in the history of the White race that one large group of White men lost total respect for another large group of White men. Down through the centuries White men have been competitors, and at times enemies, but until the advent of the abolitionist, one group had never lost total respect for another.

The lost honor and respect received its last push into oblivion when the abolitionist attempted to help the run away slaves. Nothing could bring tears more quickly to the eyes of an abolitionist and a lump in his throat and heat in his blood than to see the spectacle of a frightened negro mother with a baby in her arms struggling through the snow with no shoes and barely clothed in the middle of the night, and come knocking on his door and in a timid pathetic voice try to speak and then break down to cry. Her poor shoulders would be all raw from the lack of a coat. And she would be shaking and shivering and trying to repress her sobs.

And then the very next day in the newspaper printed on the front page is a long tract of an illustrious Southern politician extolling the virtues of slavery.

He would tell of the wonderful society of the South and extoll the great mansions as a sign of progress. And then he would assure everyone that slavery was the best of all possible things and told of the plans of the South to extend slavery all the way to the Pacific, precisely because it was such an ideal society.

When the abolitionist read this his blood would boil. It would be possible for him to convince himself that there might be a few brutal people in the South, but that it would not be the general rule. But when he was presented with the fact that even the best men of the best blood claimed that slavery was a virtue, his faith in the entire people was lost.

If it just had been the brute who had maintained that slavery was good it might have been possible for him to maintain a degree of respect, believing that there were still some good people in the South. But when the men who represented the very best people of the South vehemently

defended slavery, and not only defended it, but extolled it as a positive good, the last trace of respect was killed.

For how could he possibly bring himself to believe that the common people of the South were more generous and more understanding than their best men? He could only conclude that if the leaders who represented the best extolled slavery as a positive good that the corruption must pervade the entire people.

He not only lost his respect for brutes. He lost his respect for each and every person in the South. He lost respect for men of the best blood and culture and education. He lost faith in every last single particle of the South.

And by losing respect for great men and great blood he suffered a blow to the respect for his own blood. For these men were not far removed in kinship. If one's blood brother rises up in destruction and murders indiscriminately, one knows that some where in one's self there is the capacity for similar destruction. How could it be otherwise coming from the same father? And this knowledge that he, too, has the same capacity in him to perpetrate the same wickedness of the South is a blow to his self respect, and the respect he once paid to his own blood.

If men of his own blood, from the very best all the way down to the very lowest, could be wicked, then his blood was not very much. He lost faith in his breeding and he lost faith in his blood. All the pride in his ancestry and breeding and race went down at a blow.

With the old uniting force broken he was forced to search to find another bond. He had to find some group that was large enough to do something about slavery. The people of Massachusetts were too small a group for him to identify himself with because they were too small of a

group to do anything about slavery. The magnitude of the crime of slavery in his eyes required the greatest effort of mankind to extinguish it, and therefore a greater bond than had existed in the past was needed to bond men together to do it.

He could not call on the country, for it maintained the legality of slavery. He could not call on the old blood bond of the European race, for every last trace of honor and respect had been killed in him. His only hope was to call on all mankind. In the name of humanity, he called on his fellow humans to remove slavery from the world.

At precisely that moment his identification with all mankind overlayed his original abolitionist morality. At precisely that moment he ceased to think in terms of the race but in terms of the world.

For he had to call on a higher power. His country was doing nothing at all about slavery. He could not call on that. He had already tried to call on the old loyalty bond of race and it had failed. His only alternative was to call on humanity. And by identifying himself with humanity he became a world citizen at once. And the citizens of all mankind are held together by the loyalty bond called humanity.

And it was in the name of humanity that he waged war against his blood brothers. He had tried by calling on the old loyalty bond of race to persuade them to give up slavery. But they would not do it. And he was absolutely convinced that slavery was an evil.

By this time he had forgotten the original indignation of his shame that members of his own race would hold slaves. By now he had elevated himself to the heights of humanity from which vantage point the world took on a new perspective.

He viewed the miseries of the world and made them his miseries. And his special mission was to relieve the sufferings of mankind.

This elevated morality of humanity is not the norm throughout the world. Most men think in terms of their country. This particular morality is characteristic of the people of Massachusetts, and sets them off from the rest of the people of the world as something special and different.

And when one meets this type of morality it is a bewilderment, because it is so unusual and uncommon. It is impossible to establish any common ground as a basis for a reasonable discussion with a person from Massachusetts because all of their thoughts are framed in terms of the morality of humanity. And the rest of the people of the world frame their thoughts in terms of the morality of the political State or the morality of the blood bond.

The morality of the original abolitionist was the morality of the blood bond. It was his shame and indignation that his people could stoop to such depths that fired the abolitionist spirit in him. If all of the Southerners had been infidel Turks, he would not have been as quickly and as easily aroused, as he was when it was his own people.

It was his utter and total and complete conviction that the Southerners were bound and determined to have slavery come what may, that finally convinced him that the old loyalty bond of blood was invalid and useless.

He had appealed to the Southerner as an honorable man to end slavery and the Southerner had refused him. He had made every effort possible to demonstrate to the Southerner that slavery was an evil. But the harder he tried to convince the Southerners of the evils of slavery, the more vehemently the Southerners defended the institution.

Every great political figure and every great man of the South vehemently extolled the virtues of slavery, concluding that it was a positive good and God's will—to bring the heathens into contact with civilization—to elevate them and to give them God's word.

The bellows of their lungs acted to fan the flames in the abolitionist into the whitest heat. Every last loyalty to his own kind that he had ever been taught, and had ever felt, took blow after blow until finally it was no more.

How could he possibly bring himself to honor people who deliberately and consciously twisted the evils of slavery into a positive good? If it were only for a day he might think that it were a passion of the moment. But when after years and years the Southern people still maintained that it was a virtue and a positive good, how could he still honor and respect Southerners?

The abolitionist, in an effort to maintain honor and respect for his own kind, might have excused the entire people of the South as being possessed by the passion of the moment, but when after years and years he was presented with the fact that the Southerners were still vehemently in favor of slavery, his honor and respect for people of his own blood received another fatal blow.

The people of the South were not under a dictator. If they had been one might have excused the people, believing that the dictator forced his will on the people. But it was the people themselves that flew to the aid of slavery to the last man. Every politician in the Southern States extolled it. One could have said that it was a corrupt generation, but when generation after generation grew up to replace those who had died and still maintained that slavery was a positive good, the last chance for White blood to vindicate itself was removed.

For it is reasonable to expect that after years and years some great man will appear who will do what is right. But he never appeared. The vindication of the blood of his kind had been given every last single chance that could be given to it, and the abolitionist lost every last trace of honor and respect for it.

What else could he have possibly done? It was forced upon him with the power of incontrovertible fact beyond a shadow of a doubt.

And at that moment, at precisely that moment, the loyalty bond of blood was destroyed in him and he lost all respect and honor for blood.

He could not honor the Southerners because they were of his blood. He had utter shame that they were of his blood.

It was natural for the abolitionist having had his whole system of morality destroyed at a blow, to search for some basis for the relationship of man to man that was higher and better than blood.

He could not look to the government as the basis for a higher loyalty bond, for the government itself was a party to the maintenance of slavery and was still upholding its legality.

The abolitionist felt with his whole heart and soul that it was the moral duty of the government to make every effort to remove the evil of slavery. They were doing the very reverse. They were compromising and maintaining it.

The only loyalty bond that had the power to overcome slavery was the power of all humanity. He waged his battle in the name of humanity. And he exerted his energy in the name of humanity.

To him it became a world-wide battle of humanity against the inhumans. And during this time of white heat and frustration and bewilderment, he metamorphosed into a citizen of the world whose only qualification was that you be human.

Therefore, at once, the negroes became the same identical thing with him, for they too, were human. They belonged to the ranks of humanity. And it was humanity against the inhumans. It was a world struggle of all humans against all inhumans. Blood was the last thing to be considered and made absolutely no difference. The only important thing would be that you would be human and the negroes were human.

Therefore in the eyes of the abolitionist there was not a particle of difference between him and a negro. They were both struggling against the same evil. They were both full members of humanity and absolutely equal.

It was impossible for the abolitionist to even bring himself to think for a moment that they were not identical and equal, for they were both humans and the enemies were the inhumans.

The elevating force of raising one's self to the heights of humanity gave the participant the thrill of being on the side of the right and the side of the right absolutely. From that time on every other human motivation on earth seemed small in perspective to him.

The petty clanishness of blood seemed small to him. The petty bickerings of political states seemed small to him. From his vantage point from the heights of humanity the only significant real struggle he could see in the world was the struggle of humanity against inhumanity.

Inhumans contribute to the destruction of humanity and therefore are immoral, and those who contribute to the preservation and strengthening of humanity are moral.

Therefore the abolitionist felt that it was his moral duty to exterminate all traces of inhumanity from the world.

No longer could he excuse himself from his obligation to eliminate slavery. He could not say, if my brother is bound and determined to sell his soul to the devil, then let the devil take him. He could no longer say that slavery was no longer his concern and that if the Southerners wanted it, that was their business and let them go their own separate way.

By making himself a citizen of the world of humanity he was now morally obligated to contribute to the survival of humanity by exterminating every threat everywhere. He could not excuse himself of his obligation. For he could not consistently maintain to be a member of humanity and watch dispassionately the spread of inhumanity. The whole force of his moral obligation to see that humanity survived was brought to bear on his immediate consciousness. Therefore he had to act actively and was forced to reach out to exterminate the forces of inhumanity everywhere.

It was this active driving force that drove him to demand that inhumanity be exterminated at any cost. For in his eyes the very survival of humanity was dependent upon it. And survival is not something one can compromise with. One must survive. Either the forces of humanity would gain and triumph or the forces of inhumanity would gain and triumph over all humanity.

The abolitionist had already chosen sides and his moral duty was clear. He must act in such a way as to absolutely guarantee the survival of humanity. And this was the primary force that motivated him in his drive to exterminate inhumanity.

He could not be passive. He could not sit with his hands crossed and watch the forces of humanity be defeated. And negroes were one and the same as humanity. They were full members of the ranks of humanity and were at the mercy of the ranks of the inhumans. The abolitionist felt the full force of his moral obligation bear upon him; he had to act. He could not content himself with viewing the world as a spectator any longer. For his very survival was at stake. He was a full fledged member of humanity and any attack on humanity anywhere was a threat to his own survival. The South felt the fury of these men because it was a fight for survival.

The morality of the old abolitionist overlaid with the morality of world citizenship in the ranks of humanity still dominates the morality of the people of Massachusetts.

They are still the first to fly to the aid and champion the cause of humanity everywhere. Being on such a high vantage point they have taken the protection of the world under their wing.

Their bond with other humans is on the spiritual level and it circulates in the lofty heights far above the reaches of ordinary men.

When a person of Massachusetts meets a person from the outside world the outsider seems a very coarse person to him. For from his lofty heights he is accustomed to a spiritual association between spiritual beings.

While the ordinary person looks at a man as a real man, not as an incarnated spirit. He looks at another man as our ancestors looked at another man—as real men—men of blood and guts, and joys and sorrows, and tribulations.

But the person of Massachusetts looks at another man as a spiritual being whose main and only legitimate claim

to existence is to be a full fledged member of humanity. And the moment they suspect that you are not, they disdain your company as if you represented the devil himself. For their whole system of thoughts and ideas is based on the survival of humanity, and if you are not a member, you must be an enemy. And they leave your presence as if you were a plague.

As a first condition of any friendly association he requires complete agreement with the triumph of humanity. His bond with his fellow man is not by blood. Therefore he must quickly find out whether you subscribe to humanity to know whether to treat you as an enemy or as a friend. His bond with other men must be framed in words on the basis of principles because the bond of blood has been absolutely destroyed in him.

An ordinary person, on the other hand, honors another man and respects him not on the basis of what principles he believes in, but honors him as a blood equal deserving of all the respect that he would have paid to himself. No matter what the man's principles he would find the common ground in blood and attribute a secondary importance to his principles.

The person from Massachusetts is absolutely opposite. He attributes the first importance to principles and attaches no importance at all to blood.

And since negroes have the same principles that he does he finds them to be absolutely equal in every way, for they agree with him completely.

In the genesis of the people of America one sees why the people are so tolerant of the ideas of one another. They came here from many foreign nations carrying with them their own particular notions of the world. They were thrown together by the circumstance of being here. They could

not complacently drift into the secure feeling that their ideas were the only ones there were in the world. For they constantly came in contact with people with different ideas, and those people were independent people who could not be easily convinced. Yet they were forced to work together and build the nation and live peaceably, so there came to be a high degree of honor among them for each other and their ideas. And if one were to keep his ideas to himself and not try to force them on other people, he would find that he would be honored and respected by other men.

But the people of Massachusetts do not honor and respect other men as men. They respect only the people that have the same principles they do, and cannot have an association of honor and respect with anyone, without first finding out what their principles are. Not until he knows what the principles are does he allow himself to bestow honor and respect. Somehow, when a person says that he believes in the principles of negro equality it transforms him in the eyes of the people of Massachusetts into a spiritual being above the ranks of common men. And since this is his only standard of judgement and value and morality, he does not allow himself to bestow honor and respect until he knows one's principles.

Since this is his only standard of judgement and value and morality, the whole body of the negro race is transformed into a spiritual being above the ranks of common men. And therefore since he, too, is a spiritual being he feels that he and the negroes are absolutely identical and equal in every way.

He does not look at another man's body. He does not even look at a man as a man. He looks at a person as an incarnated spiritual being.

This treatment is one of the most unusual experiences that one can possibly have in the association with other men. It is so totally different from the old morality that one wonders if he is speaking to a man or the shadow of a man. His transformation of himself into a spiritual being makes him seem unreal to the rest of the people of the world who live under the old morality.

But his transformation into a spiritual being is absolutely necessary, for only in this way can he find a common bond with the rest of the men on earth. He cannot do it by blood because the bloods are so different. And besides, his faith in blood has been destroyed. He cannot do it by country because his country contains too many men who do not think the same identical way as he does. And if he cannot call on country or blood he must call on something greater, if he is to find a common bond with all men which is his desire.

Only in the world of spiritual beings is there absolute unity and agreement. And the very simple requirement to be a full fledged member of it, is that one place the interest of humanity above all. And humanity by its very nature is above the bickerings of political states and the clanishness of races. The survival of humanity is placed first above the survival of any particular state or any particular race.

The negro subscribes whole heartedly to the cause of humanity and therefore the people of Massachusetts find him to be absolutely equal and identical with themselves. Since they are bound through the spiritual bond of humanity with the negro they are the first to fly to his aid at any infraction on the laws of humanity.

The people of Massachusetts to this very day believe themselves to be the harbingers of the millennium and the new morality. They have taken the care of the world under

their wing. The world is their domain. But particularly they have taken the care of the United States under their wing. For here they have a greater chance of bringing the millennium to pass.

Massachusetts does not feel to be a member of the United States. She feels the United States belongs to her. It is the domain of humanity. It is her natural inheritance from a defeated inhumanity. And to this very day she feels that the United States belongs to her and that it is her moral duty to see that the laws of humanity prevail throughout the land.

The people of Massachusetts feel themselves to be the center of the world and the new morality, and think of the rest of the world as a suburb of the Great State of Massachusetts. This particular feeling of owning the world is to be found in no other people on earth. And the particular feeling of owning the United States is found in no other State in the Union.

The people of Massachusetts by believing that they own the world and the United States have forced their ideas on everyone everywhere. And the degree to which they have succeeded is fantastic.

They have carried their culture to the far corners of the world and it has practically triumphed. It has had particular success in changing the entire character of the American continent.

The people of Massachusetts could not have chosen a better stronghold than their own State from which to circulate a new culture and a new morality throughout the world. It would seem that fate had conspired to give it every advantage. It contained one of the most illustrious universities in the world with numerous smaller universities throughout the State.

And particularly, in regards to her influence on America, these universities were of paramount importance. The men of the best families throughout the country were sent to the universities of Harvard and other Massachusetts universities, and while they were there they were indoctrinated into the new morality and the new culture. The very eminence of these universities would lend authority to the rightness of the new morality and the new culture. These universities were the strongest voice in the country expressing the new morality of the millennium to come.

Even off the campus the students could feel the new morality in each and every member of the State. They were subjected to such incontrovertible truth of the new morality that when they left the university they left as missionaries to the world.

In their own business or home town or cities they would circulate the new morality at every opportunity as a moral duty. And because they would be men of such influence their ideas and particular notions of the world would come to dominate any association they might put themselves in. This process has been going on for over one hundred years. It went on even before the War between the States, and now after a hundred years it has practically triumphed.

It was practically impossible to argue with the authority of Harvard. For it was the most illustrious university in the entire country. It commanded the very best professors and distinguished men. It is natural for a country to look to its most illustrious university for leadership, and also, to look for leadership in the men it sends out into the world.

And the men it sent out into the world were men who carried the new morality in their hearts. They believed with their whole heart and soul that the millennium of mankind was near and that they were the harbingers of good tidings.

The effect of these illustrious men and great men and important men soon came to dominate the entire society excepting the South. The South was the stronghold of the old morality and still is. For the Southern man has never lost his honor and respect for his fellow man. It has never been destroyed in him as it had been in the old abolitionist. His primary loyalty is still to blood.

Even the war with its terrors and ravages did not break the blood bond he felt with other White men. The Yankees were political enemies, not blood enemies. Even in the heat of battle he still felt that they were fighting for principles, but their blood remained the same and they honored one another. This is the way it has been with White men from the beginning of time. They might fight bloody battles over their differences of opinion, but through it all they maintain honor for one another.

Even though the culture of the people of Massachusetts dominates the cultures of the other peoples outside of the South, they have not been able to obliterate the blood bond in these people altogether. Deep down inside, these other people feel the stirrings of the ancestral blood bond, but it is stifled by the overlay of abolitionist morality. But the people of Massachusetts feel no stirrings whatever of the ancestral blood bond. It is proof that the blood bond that binds men can be absolutely destroyed. If one did not have this proof, he could not possibly be made to believe it. And if the morality of the people of Massachusetts ever permeates the whole country then the last reason for being concerned with the survival of our particular race will have been destroyed.

For on the level of a spiritual being as a full fledged member of humanity the negro will be absolutely identically the same as a White person, and absolutely equal with every

other spiritual being. On the level of spiritual beings, all spiritual beings look alike, and think alike, and are alike. There will be absolutely no difference between them. If there is no difference at all between the citizens of humanity, why should White men be concerned if the White race passes into oblivion, just so long as those who replace them are humans?

The continuity of the culture of the people of Massachusetts from the old abolitionist days till now, stands as a tribute to the will of a great people to not allow their ways to be forgotten. It has now been over a hundred years ago that the old abolitionist morality had its inception, and it would seem that by now a new generation would have grown up that would not be under the influence of the old ways. The fact is, that the abolitionist morality is as strong today as when it first started. It would seem that somewhere during the passage of all this time a little stirring of the ancestral blood bond would have risen in them. But it has not. They are as devoid today of the blood bond as their abolitionist ancestors.

A person from Massachusetts cannot bring himself to honor and respect a segregationist. To him a segregationist is incarnated evil. He does not honor his blood or respect his person. He does not respect his intelligence. He feels that there is no bond whatever between him and a segregationist. It never occurs to him that they are both bound by blood—that they are both of the same race. To the person from Massachusetts there is absolutely no bond existing between them at all. He has absolutely no honor or respect at all for a segregationist. Because in his eyes the segregationist is not a citizen of humanity.

The segregationist, on the other hand, knows that they are both men of the same blood, and it is for this reason

that he desires understanding between them. He wants it to be known that he is forced to be a segregationist as the only means at his disposal to protect White society, and that as White men they both have an interest in the survival of White society and the White race. And that segregation is not a desirable thing but a necessity so long as the country chooses to keep a large body of negroes within it. But yet the people of Massachusetts look on a segregationist as an alien or something worse. They recognize no bond or mutual interest whatsoever existing between them.

If this is true, on what basis do they establish a bond and mutual interest? It certainly cannot be blood or race because they treat members of their own race as aliens. It cannot be the political state because they are both members of the same political state. The thing upon which they base their morality are principles and principles only. And the particular principle is the principle of humanity. And the only way they can know who is human is to determine who is for the projects of humanity. And the major project of humanity according to the people of Massachusetts is integration. The segregationist by being against integration declares himself to be against the projects of humanity which automatically makes him an inhuman and therefore a total alien to humans. Inhumans and humans are natural enemies. There is no understanding at all possible between them. Humanity cannot compromise with inhumanity. Either one or the other must triumph.

A segregationist by the very fact that he admits that he is a segregationist is automatically classified as an inhuman by the people of Massachusetts, and this is why the people of Massachusetts treat him as a total alien.

The people of Massachusetts know their own kind not through physical character, but by what principles a man

lives by. Therefore their first duty upon meeting anyone is to immediately ascertain his principles, and if the person happens to be a segregationist he is immediately thrown into the category of a total alien with absolutely nothing at all in common between them.

This is the most fantastic thing that can ever take place between two men of the same race. The segregationist desires understanding because he recognizes his fellow man as another White man. But the abolitionist desires no understanding because he does not recognize the segregationist as a fellow man. He recognizes him as an enemy, and as one of the evils that threaten humanity. To even suggest that the segregationist might have even a particle of good in him, to him, is heresy. It is like saying to him that adultery is good or that murder is good.

When he recognizes a segregationist, to him, it is the most evil thing on earth. He feels with his whole heart and soul that he cannot possibly have anything in common with such consummate evil.

The significant thing is that this character of the people of Massachusetts has been passed down from generation to generation and still remains as vehement in its passion as it was in the old abolitionist days. It would seem that by now they would have succumbed to the desire of ordinary White men to have a White society.

How can a people maintain such an unusual culture and character against the forces of the world? For no one else in the world is like this. They are totally different and ranged against the morality of most all men. It would seem that by this time they would have been inundated by the more common forms of morality throughout the world.

But the very reverse is true. They have not only maintained their morality and culture, they have expanded it so that it now overlays the old morality of honor and respect throughout a great part of the world and particularly the United States.

Somewhere in these people there must be a tremendous force causing them to continue this unnatural morality and to expand it. It could not be the spiritual bond with humanity. For the spiritual bond is such a nebulous bond that it could not possibly have the power to fire the determination in them to preserve their culture in the face of their fellow White men and most all of the rest of the people of the world.

Something greater motivates these people. The blood bond has always been the strongest motivation that motivates men. It is the bond between mother and child. It is the bond between members of a family, then a clan, then a tribe, then a nation, and then a race and there it stops. It is the strongest bond that exists between men. It is the bond that causes men to exert themselves in superhuman effort to continue their blood to the next generation.

The people of Massachusetts have exerted a superhuman effort to expand their culture throughout the United States. The spiritual bond could not possibly have provided the incentive to fight so desperately to preserve what they have and to expand it.

The spiritual bond of humanity is not what motivates the people of Massachusetts. They are alone in their fervor to be missionaries of the new morality. The other citizens of the great world of humanity really could not care less. They are passive members of humanity at the most.

But the people of Massachusetts are animated with an intense fire which is not to be found any where else on the

earth. Something other than the spiritual bond of humanity must be found to explain this.

If one goes back to the inception of the abolitionist morality and begins to trace all over again the evolution of that morality, one will perhaps discover the reason for the intense missionary zeal that sets the people of Massachusetts apart from the rest of the people of the world.

The War between the States raged long and hot and bloody. It was the most pathetic war that White men have ever fought. For less than eighty years before, they had been arm in arm as brothers and had come together and had established the greatest nation on earth.

The brothers quarreled because of the presence of the negro and the most bloody unfortunate battle ensued that our race has ever witnessed. It was a fight to save the nation. But the heat of the abolitionist's fury drowned the major reason for the war. And in its place was substituted the fight of humanity against inhumanity.

At this time the temper of the nation was at such a white hot heat that a dictator could have stepped in, in the name of humanity, to lead the forces of humanity against inhumanity. If any other man but Lincoln had been in the White House he might have been tempted or forced to become the leader of the mob. And the heat and fury and indignation of the abolitionist was so great that they would have welcomed a dictator as a direct intercession of God to save humanity.

Not many a man could have kept his head in this fury of passion. If most any other man had been in Lincoln's place he would either have been overwhelmed by the fury or rode its crest.

But Lincoln was not an ordinary man. He was the most singular man in the history of the United States. And even

on a world wide scale he stands with the greatest men that have ever existed. He represented the very best that the White race has ever produced.

He did not try to beat the fury down like a field fire, for it would simply have fanned it. He did not ride its crest and make use of it. He did everything he could to control the sweep of the fire. But it was too large to put out. He did not become overwhelmed. He kept his hand on the helm at all times trying to guide the people and preserve the nation. And by nation he meant the White nation. He meant the society of White men. He did not mean a society of mixed people.

It was for the sake of survival of the White society that Lincoln opposed slavery. His moral obligation was to the White society and to make every effort to see that its survival was guaranteed.

Even in the very height of the war he did not lose sight of his first moral obligation. He was not overwhelmed by the shibboleths of humanity. He never forgot his highest purpose, and that was to see that White society survived.

Even when he freed the slaves, he did it for the sake of the White society in hopes that it might speed the end of an already too bloody war. He knew that slavery could never survive now that the abolitionist passion had moved to action. He knew it had to end for the sake of the survival of the White society so he ended it.

But as a major condition he promised to remove the presence of the negro from America so that the survival of the White society would be absolutely guaranteed to the end of time. It was his duty in the faith of our founding fathers in order to establish a more perfect union, to once and for all, remove the disuniting element that had dis-

rupted and strained the Union from the very beginning. And this is what Lincoln promised us.

But he was shot. He was killed and he could never carry out his promise.

The abolitionist in their fury and in their heat swept everything before them. And they soon swept away the promise of Lincoln.

In its place they substituted their own particular notions of the nature of the war. And to them the war was pre-eminently a war between the forces of humanity and inhumanity. The nation was forgotten. Lincoln was dead. The impassioned abolitionist clamored and hollered to have their way. No man of the stature of Lincoln was anywhere to be found to control the passion. It swept everything before it and nothing stood in its way.

The great forces of humanity had triumphed. The forces of inhumanity could not be allowed to rise again. It was felt that the forces of inhumanity had to be exterminated absolutely from the face of the earth.

In the eyes of the abolitionist the Southerner was as evil and as repulsive as a leperous sore. He did not even want to think that he existed, so evil was he to him. He wanted to erase him from his mind and from his consciousness. And more than this, he wanted to erase him from the earth. He wanted to get rid of him forever so that he could never rise again and threaten humanity.

The South therefore in the eyes of the abolitionist contained no people at all, but only evil. Yet he could see there his brethren—his fellow members in the ranks of humanity. To him the negro was so infinitely superior to the Southerner that he felt that not only would he make a citizen, but that he would make an infinitely better citizen than the Southerner ever had been or could be.

And the entire South in the eyes of the abolitionist was not inhabited by people except for the negro. For the Southerners by their very inhumanity had renounced their right to be called people. They were not people; they were inhumans.

In the eyes of the abolitionist the South not having any people in it except for the negroes, it was natural for them to give the land of the South to the negro; for he was a much better person in their eyes than had lived there previously.

So the negro was made a citizen and it was because of and through the power of the abolitionist. Not only did the abolitionist make the negro a citizen he disfranchised the White man by making it illegal for anyone who had participated in the rebellion to hold political office or vote.

So the negro was set over the White man and in the eyes of the abolitionist this was the triumph of infinite justice. For now in the eyes of the world and everyone, it could be clearly seen that the forces of humanity were all powerful and were destined to triumph over the world.

The abolitionist felt that he was a part of the greatest power on earth, and the giddy feeling of having triumphed and succeeded, caused him to be even more fervent in his belief. The infinite and God given rightness of humanity had manifestly been proved to him beyond a shadow of a doubt by the very success of its triumphs. He could not be shaken in his belief by any force on earth.

With the end of the War the abolitionist was more convinced than ever that his cause had been right. He believed that he had absolutely found the rock of ages. It was the one solid thing in the universe that was real to him. He could not possibly bring himself to believe that there were

any greater force in the world than humanity. It was so far above the life of common men that it was impregnable and unassailable. It was the furthermost reaching down into his consciousness of the meaning of life.

Because this was the very beginning and end and foundation of his very existence, he could not possibly bring himself to believe that there could be any other foundation at all in the world or the universe. It is this intense conviction that sets off the people of Massachusetts from the rest of the people of the world.

The rest of the people of the world make their very foundation of existence the survival and welfare of their children; not humanity. They base their entire lives on striving to guarantee the survival of their children and their children's children until the end of time. It is the primary motivating force for ninety nine percent of the people of the world. They place it first above humanity or anything else. And it is the recognition of this blood bond, and that their children need mates, that binds most people together and makes them strive together. They strive together for their future generations. And if all humanity must pass from existence so that their future generations can survive, they are willing to let humanity pass from existence.

It is this very contrast that characterizes the people of Massachusetts. For they believe with their whole heart and soul that they are right. Yet everywhere, in every corner of the world, they find people who think differently.

They do not find the unanimity in the rest of the world that they find in their own State. They find people thinking otherwise than they ever thought was possible. They feel that once the great name of humanity is mentioned that the force of its truth, will, by itself, convince everyone of its

rightness. They feel that if one cannot agree to this, the most obvious truth in the world, that he is beyond hope.

Nevertheless, the fact that his variety of truth is not automatically accepted when stated, as he supposes it should be, causes an uncomfortable uneasiness in his subconscious. Deep in his subconscious a trace of doubt begins to creep in. He begins to think subconsciously that there might be something wrong.

The South was occupied by Federal troops until 1877. When they pulled out, the negro was left on his own. He quickly fell from prominence, which was inconsistent with the view that the abolitionist had of him. For he had pictured him as an equal member of invincible humanity. When it began to dawn on him that the capabilities of the negro were not near what he had pictured he was shaken, but he pushed it to his subconscious as quickly as possible. When he saw the White man rise again it kindled a sense of pride in him for the grit of his race to rise in the face of the worst defeat on earth. But he quickly pushed that to his subconscious. He struggled to maintain his former vision of himself and the negroes as being champions of humanity and the right.

As each one of these influences acted upon him he became more and more disposed to defend his beliefs to convince himself and the rest of the world that he did the right thing by making the negro a citizen and placing him over the White man.

For the first time it occurred to him that the rest of the world might not look on him as a champion, and feel that he might have inflicted a great insult on the dignity of his own people by placing them under the rule of negroes.

These first pangs of guilt were quickly put from his conscience and he defended his action even more vehemently.

As time passed it became more and more evident to everybody throughout the country that the placing of the negro over their kith and kin in the South was not only an insult but a positive wrong. But the people of Massachusetts because they had been most responsible could not bear the thought that they could have been wrong. They redoubled their effort to defend themselves and at the same time tried to convince the rest of the people of the country that it was right.

With each new generation new evidences were presented that the making of the negro a citizen was not a wise move and furthermore was not good.

These facts started to dawn on the people of Massachusetts. But more important, the uncomfortable position of being surrounded by people who were beginning to think that the making of the negro a citizen was wrong caused them to defend themselves more vehemently as each day went by.

The State of Massachusetts looked to her past and found reassurance in her history. She had always done the right thing. It was impossible that she could have done wrong. She had fought most bravely in the War of Independence from England. Her very hills and valleys rung with the deeds of heroes. She could point to Paul Revere and the Battle of Bunker Hill and the Boston Tea Party and the Minute Men at Concord and Lexington. She had fought most bravely and she deserved to be proud.

She searched through her whole body to find reassurances in her greatness and her rightness.

But all the while the people in the rest of the country were becoming more and more disillusioned with the new

citizen. There began to be mumblings that it should never have been done—that it was wrong, and that it would be the ruination of the country.

This changing atmosphere throughout the entire country threatened to someday throw the entire guilt of having made the negro a citizen on the people of Massachusetts. And the people of the rest of the country would have been justified because the people of Massachusetts were in the forefront and the most instrumental power in bringing about the citizenship of the negro.

This threat was a threat to the survival of the image that the people of Massachusetts had of themselves. With a tenacity and a determination that will stand as a marvel, these people bound together to fight for their very survival. They never let a moment go by that they did not try to convince the world that they were right. The very foundation of the philosophy of these people in their belief of the absoluteness of humanity was being threatened. They exerted a fantastic effort to prove to the world that humanity could not be wrong.

The more evidence that was presented, that the making of the negro a citizen was wrong, the more the people of Massachusetts tried to convince themselves and the world that it was right.

To this very day they are still expounding that it was right and still exerting themselves to have that opinion accepted.

These people labor under one of the most tremendous feelings of guilt that has ever prevailed in a people. They constantly push their guilt to their subconscious and it is that very sense of guilt of having made the negro a citizen that causes them to exert superhuman effort to convince

themselves that they are right, and also, to convince the world that they are right.

Never have a people fought more tenaciously and determinedly to have an opinion accepted than the people of Massachusetts. And the remarkable thing, is the degree that they have succeeded in influencing the world. It can only stand as a great tribute to the strength and the will of the people.

They have sent missionaries to the far corners of the world and particularly the United States which they have practically changed and have under their thumb. The influence of that little State is fantastic.

How could any other people have maintained so long and so consistently that a paramount wrong is good? They have succeeded so famously that they have practically convinced the whole country that it is a positive good.

A people so strong are to be admired. But one shudders at their power. For their power is so great that it has completely transcended Lincoln's promise to us.

No other people could have possibly united with such determination to suppress the truth.

And the truth is that negro citizenship is not a paramount good. It is a paramount wrong.

The purpose of the people of Massachusetts is to maintain that negro citizenship is right and to maintain this purpose they are willing to sacrifice White society and if necessary the White race.

April 26, 1966

Part II

The General Principles of Survival

Introduction to Part II

Our race faces a misty future, and what lies beyond the mist nobody knows. What we do know, however, is what has happened in the past. We know the Greeks were once great and they fell. We know the Romans were once great and they also fell. We know being great is no guarantee that one will not fall.

The people who replaced the ancient Greeks were not greater than the ancient Greeks, but they replaced them. The people who replaced the ancient Romans were not greater than the ancient Romans, but they replaced them.

One of the misconceptions about survival is that the superior forms will triumph. This is not always true. The saber tooth tiger with all his power and strength passed into oblivion, but the lowly cockroach pulled through. There is no law that says all evolution will be upward or that the most powerful will pull through. Survival simply chooses the fittest on the basis of who survives. Survival of the fittest does not mean those who are strong and intelligent will survive. It means those who survive are fit. And the cockroach might be the most fit.

The aristocrats of France thought they were superior and they were superior right up until the moment the guillotine lopped off their heads. The aristocracy of Russia felt they were superior right up until the moment they were driven out of Russia. And isn't it true that the White race has a certain feeling of superiority, and because of this, have a naive faith that they will automatically triumph? The rest of the people of the world are struggling to survive and White men are struggling to be generous aristocrats.

If the rest of the people of the world struggle to survive and White men simply struggle to have luxury and be gener-

ous aristocrats they will go backwards by standing still. The prevailing mood of White men that they are invincible and will endure forever is their greatest single enemy. There are no guarantees when it comes to survival.

July 16, 1966

Chapter 26

Survival Groups

A survival group is a tool of thought.

When one is striving for an absolute understanding of a complicated and involved situation, tools of thought are one of his useful aids. A tool of thought should be reckoned as a carpenter's try square. With the square the carpenter can check the accuracy of everything he builds to make sure it is square and true. It is with that same objective in mind that this tool of thought is presented. It will assist in knowing what is square and true.

If the carpenter had no square and judged everything by eye, it might look good to him, but to somebody else it might look crooked. Even if the carpenter were building for himself and he built without a square, he might find by the time he got to the third story that the buliding was leaning off to one side to where it even looked crooked to him.

Therefore carpenters use squares and people who are constructing ideas should use tools of thought. And the selection of the tools of thought is most important. He must select the proper tool for each job. He cannot square a building with a brace and bit. And further, the quality of the tool is also a consideration. A crooked square is valueless.

If the carpenter is unable to buy a square he must make one himself and spend hours over it making sure it is right. And likewise with a man who cannot purchase ready made

tools of thought. He must build them himself and spend hours over them making sure they are right. Once he has a good set of tools he can go to work and really do something worth while.

A survival group is to be understood as any combination of individuals whose individual survival is dependent upon the survival of the other members of the group.

The smallest survival group is two individuals whose individual survival is dependent upon the survival of the other member.

If two men were thrown by circumstances into a life boat out in the middle of the ocean and the boat started to sink so fast that it took both of them to bail it out, the survival of each man would be dependent upon the survival of the other man. For if either of them were to drop dead the remaining man could not bail fast enough to keep the boat above the water. And thus he would die by drowning. He might hate the other man in the boat and at the same time pray for him to live, merely because his life was necessary in order for he himself to live.

This is practical survival in its most simplified form. The two men could have been black and White. They could have been mutual enemies with no sympathy for each other at all. But the force of circumstances would cause them each to pray for the other's life in order that they themselves might survive. It is purely a practical matter. It has no significance above and beyond the practical necessity of it. This is forced practical survival because their situation and company were both forced upon them, but for practical purposes it was necessary to cooperate in order to survive. There are many other kinds of survival, but this is the most basic.

If a White man had his choice of a partner to go in the boat with him he would be likely to choose another White man. For then in addition to practical necessity he would have a sympathetic interest in the survival of the other man, and vice versa. Therefore the two men would work in better harmony together, and after they had once bailed the boat they would have the enjoyment of each other's company.

The fact that they would be in sympathetic communication with each other would give them a certain survival edge over another boat containing a negro and a White man. For when the White men had bailed the boat to the limit of their physical endurance a word of encouragement to each other would keep them going; whereas, the words of encouragement between a negro and White man would be likely to have less effect on each other. Therefore two men of similar kind would have a better chance of surviving than two men of totally dissimilar kinds.

In the world, men have a choice of who they survive with. It is not forced upon them unless they force it upon themselves. And men who group with their own kind are less likely to lose.

For life is more than a heart beat. It is the society and social unity that springs up naturally between men of similar kind, and the enjoyment and strength that men derive from that society. It is all the good and sentimental things and sympathetic things that men share together. And if one removes all of these things and simply leaves the heart beat, for all practical purposes the men are dead. And men dead in spirit do not survive well physically either.

Life is a summation of many mystical qualities. It is the phenomena that words of encouragement between men of similar kind will encourage them onward. It is the phenomena that men of similar kind are united in biological

unity like geese in their flight north and south, where their honkings and callings to each other encourage them onward; whereas the twit of a black bird would do them no good. It is the phenomena that no unity subsists in a flock of birds composed of starlings, sparrows, geese, and pheasants. The only unity that is possible must be imposed with a fence, but their calls and squabbling would do nothing to unite them or encourage them.

And this is exactly the case between a negro and a White man. For there is no primal unity. They are thrown together by circumstance. They are held together by the physical confines of the life boat, or on land, by laws, force, and coercion. But their unity is apparent and not real. And for that reason they are an inferior survival group.

If this situation had happened back in the days of Swiss Family Robinson, and the two White men had room in their boat for two women, but room for no more, the two White men would probably have chosen two White women to go with them instead of two negro women.

The two White men and two White women would have a survival edge over a crew composed of two White men and two negro women for the same reasons that were given previously as to why two White men would have a better chance of surviving than a White man and a negro.

In addition to the immediate practical aspect of choosing White women to go in the boat, there is the additional consideration that they might be forced to live on an island somewhere until rescue came.

In the struggle for survival on the island the four White people again would have the advantage. So in addition to the immediate practical consideration of facing the sea in the most practical combination for survival, the additional

consideration of their future hardships and struggles should also be considered.

So in any situation there are two kinds of survival that should be considered. There is immediate survival and there is future survival.

If the two White men were to take the two White women as wives and had children, the addition of the first two children would make six White people which would have a survival edge over a combination of two White men and two negro women and two mulatto children.

If each White couple had ten children each, half boys and half girls, so that they would be evenly matched, their children could marry each other, and if each couple in turn had ten children that would give a total of one hundred and twenty four White people. They could have that many people from just two pairs of men and women before it would become necessary to marry a blood relative.

A hundred and twenty four White people is a superior survival group to a combination of two White men and two negro women and one hundred and twenty mulatto children.

Plus the consideration of practical survival, there are other considerations of why the two White men would choose White women over negroes to go with them in the life boat.

If the White man is to survive as a type on the island he must have White mates. He must have White mates in order to have White children. If he had negro mates the children would be mulattoes. When the two White men died all that would be left on the island would be mulattoes and two negro women. The mulattoes could breed with each other and still be mulattoes a thousand years after the White men had died. Time does not turn mulattoes white,

no more than time turns them black. They would remain the same until they got some alien crosses of blood in them. Mulatto children are not White children, and a White man can take no satisfaction in mulatto children. He desires that his physical qualities and character will survive. And it is paramount that his physical qualities do not survive in a mulatto. A mulatto is recognized by the very fact that his physical qualities are different than a White man.

If the traits and qualities of a White man are to survive they must not be mixed with an alien blood. It is not vanity for a man to want his qualities to continue. It is a biological instinct.

If the instinct is denied it does violence to the psyche. In essence, a man cannot hate himself or wish sincerely to be somebody else and not himself at all, and his children are a biological extension of himself. If the offspring are totally and completely different from the father, the psychic continuity is broken, and the child no longer is an extension of the father. Therefore it does violence to his biological instincts and he cannot live a life of fulfillment.

The desire to have children of one's own kind, is as mysterious, but as real as the heart beat. And with a negro woman he could not possibly have a child of his own kind.

Therefore, in order that his blood qualities survive he would choose a woman of his own kind. And this desire to have one's qualities survive into the next generation is properly called blood survival.

Therefore, even if the two negro women were absolutely equal to the White women in their contribution to practical survival, they could not possibly be equal to White women in their contribution to blood survival. Not because they would not want to, but because their heredity would make

it impossible. White women are the only ones who can guarantee the blood survival of White men.

Blood survival is one of the most important kinds of survival. It is the survival of the race. It is the survival of the kind.

As soon as a man defines life over and above a simple heart beat, blood survival begins to become important. If all he is concerned with, is a heart beat, a negro child by a negro wife will serve the purpose. But if he is concerned with the survival of his qualities over and above a simple heart beat, blood survival becomes pre-eminently important.

Blood survival and practical survival are the two most basic concepts of survival. They are interrelated in the sense that blood survival is the best combination for practical survival. In short, people of similar kind are a superior survival group to people of dissimilar kinds. Therefore it is expedient to consider blood survival as being important to practical survival.

There are other considerations. If a father is proud of his son he will be moved to super human effort to secure his welfare. But if he is ashamed of his son he cannot be so easily moved to super human effort. Therefore, the very lack of incentive makes him inferior to a man who does have incentive. And if one of two survival groups is made up of men who have no incentive and the other group does have incentive, the one that has incentive has a survival edge over the group that does not have incentive.

Therefore, again, it is a practical consideration to choose a woman which will bear a son that a man can be proud of. Because by being proud it will give him incentive, and by having incentive he will have a survival edge over those people who do not have incentive.

The practicalness of being suitably mated can be seen easily enough by looking at any ordinary family. The families where the people are properly mated survive. Where they are not properly mated the families do not survive.

A man and woman who are properly mated work in harmony together and therefore have a very real and actual and practical survival edge over families who do not work together.

The family is the basic survival group. It is the smallest unit that fulfills the basic requirements of blood survival and practical survival.

Now it is elementary that one must have a woman in order to have any blood survival at all. And further, a man and woman are a more practical survival group than two men living together trying to make some kind of a household. Therefore a man and a woman as a family are to be taken as the most basic survival group possible fulfilling the two most basic requirements of survival, namely, practical survival and blood survival.

Man has to contend with three hostile forces. He has to contend with the physical elements of nature, such as the ocean and the storm. Secondly, he has to contend with his natural enemies, such as disease, old age, wild animals, etc. Thirdly, he has to contend with the hostile forces of other men.

Of the three, the third puts the greatest pressure on him. For in most cases he is contending with equals. When he contends with nature, he has an advantage because he is intelligent and nature is not.

It is reasonable to assume that the hostile forces of other men will be the primary determining factor of what

shape and character each survival group will assume and take.

A family cannot withstand the hostile forces of the world alone. Therefore it joins the community, and the community joins the city, and the city joins the county, and the county joins the state, and the state joins the nation, and the nation puts armies in the field to defend itself.

A survival group can either be made up of individuals or be made up of other smaller survival groups. One could rightfully maintain that he is a member of the nation as an individual. But if one is interested in clear and precise thinking he should not overlook the fact that man is organized in innumerable survival groups starting from the basic family on through the community, city, county, state, and nation; and that he is a member of the nation through these other survival groups.

A man as an individual is not just interested in his own survival and cares not whether his wife survives at all. The family acts as a unit. It has specific interests. Since it acts like a group one should call it a group and not two individuals. To call them individuals dissolves the actual structure of things as they are. Therefore, for precise thinking it is best to think of groups that are groups as groups, and not cloud the issue and dissolve the fact by calling them individuals. It is merely an effort to be precise and clear in one's thinking that dictates this.

A man is normally interested in the survival of his family, not just himself. He is interested in the survival of his community, not just himself. He is interested in the survival of his city, of his society, of his state, of his nation, and of his race; not just himself.

Survival can be thought of in terms of expanding circles. Each circle represents a sphere of interest. Each sphere of

interest is a special group that acts as a group to defend itself and to preserve itself.

Looked at from another point of view, if half of the nations of the White race were conquered by a foreign race, the remaining White nations would become the bastions of defense. If half of the United States were conquered, the States in the unconquered areas would become the bastions of defense. If the States were conquered, the counties would become the bastions of defense. If the counties were conquered, the cities would become the bastions of defense. If the cities were conquered, the communities would become the bastions of defense. If the communities were conquered, the families would become the bastions of defense. If the families were conquered, the people would be truly conquered. But they would not be truly conquered until the families were destroyed and the people were totally atomized into individuals with no organization whatever. The only strength a person would have would be his natural physical capacity. He could never have the effective strength of two people working together.

The picturing of a survival group is essential to understanding it clearly. Ships and boats lend themselves to understanding survival because it is so easy to picture them out on the ocean struggling to survive.

A warship, for instance, is a survival group where each individual member of the ship is necessary for the survival of every other member of the ship. If the gunner fails to shoot the attacking airplanes, the ship will be bombed and everyone on it will die. If the engineer fails to fuel the burners, the ship will be powerless and a sitting duck and a perfect target for the enemy.

The warship is a practical survival group where the life of each member is dependent upon the life of every other member.

Now if the ship sails in a convoy, then the convoy becomes the survival group. And the individual ships become the members. If the ships were to sail alone, they would be picked off one at a time, but in a group they are strong. The nature and structure of the group they assume will be assumed on the basis of survival and that is why it is called a survival group.

It would be possible for each individual crew member to claim that he is a member of the convoy instead of being a member of his ship. But this simply clouds the picture and makes understanding more difficult. The idea of clear thinking is not to make things as confused as possible. The idea is to compartment-tize the situation into natural divisions that can easily be conceived of, so that a person can form correct concepts that can be used to achieve greater understanding of a complicated whole.

Rather than think of individuals as individual members of a super survival group, it is an aid to clear thinking to think of them as members of small survival groups which in turn are members of larger survival groups. The nation, for instance, is a series of States sailing in convoy.

There are two more basic distinctions to be made. There is intra survival, which is that survival which takes place between individuals and small survival groups within a nation. And there is extra survival, which is that survival which takes place between nations. The distinction is this: Intra survival takes place through the process of law and order while extra survival takes place through the mechanism of war and the threat of war.

Therefore the nature of intra survival groups is different than extra survival groups. Intra survival takes myriad forms. Communities, cities, counties, unions, churches, political parties, societies, etc., are examples of intra survival

groups. They do their fighting legally. They use words and persuasion and passive resistance and active campaigning. Their purpose might simply be to assure that one single idea survives. And it is implied or expressed that the ideas would not survive without the survival group, or at least not survive as well.

It is obvious that a distinction should be made between survival groups dedicated to the survival of ideas, and survival groups dedicated to the survival of lives. The survival of culture and ideas etc., is important, but the survival of one's life is the first consideration. They are both survival groups but apply to survival on different planes.

October 10, 1965

Chapter 27

Survival of the Fittest as Understood in its Highest Sense.

It is a common error for people to think of survival of the fittest in terms only of the individual. The strong are thought to survive over the weak, the intelligent over the ignorant, the crafty over the blundering, the healthy over the sickly, etc. All of these things are true. Where the error comes in, is that it is not the whole truth. And a person should not be statisfied with anything less than the whole truth.

There is a story told about a farmer whose conscience bothered him terribly about stealing a piece of rope. Some times he would toss and turn in his sleep about stealing that rope. He even confessed it to his parson hoping to get some relief from his pangs of conscience. When he told the parson about the rope, the parson found it hard to believe that the man could be so troubled about stealing a piece of rope. So he asked him. He said, "Is the story about the rope the whole truth, or is there more to it?" Only then did the farmer break down and confess that there was a hog tied to the end of the rope.

So one must not only be concerned with the truth. He must be concerned with the whole truth. For partial truth is almost identical with lies, for they both distort the picture.

In order to understand survival of the fittest in its highest sense it will be best at first to not discuss human survival at all. Human survival is so complicated and so intricate

that even when one strives to understand the whole truth he might miss it by a mile.

It is advantageous to study the lower animals who also have to survive, but who do not survive in such complicated circumstances. And if we can understand how they survive and form a few correct concepts we might have a good possibility of applying these concepts to human survival and thereby gain some kind of understanding of it.

The Musk Ox of the far North is one of the most interesting studies in survival one could possibly pick. He lives in the far North where there is hardly any vegetation, where there are cold blizzards and snows. His enemies are innumerable. Besides the inhospitable element he lives in, he has the natural enemies of wolves, kodiak bears, and polar bears.

The Musk Ox is not small. He cannot run, and he cannot hide. He cannot hide under a rock or dive in a hole like a rabbit. And he cannot run like a caribou. He stands in the open a perfect sitting target for all his enemies.

Yet he survives. He survives in one of the most inhospitable regions on the earth with some of the most vicious and formidable enemies on the earth. He survives farther north than any other ungulate animal. The summers are so short that he barely has time to get something to eat. And then he must paw through the snow for ten months of the year to find a little food. He is a remarkable animal. Any animal that could live in such an inhospitable environment and surroundings is worthy of study.

The pre-eminent defense mechanism of the Musk Ox is a very peculiar and wholly unique defense mechanism of any animal in the world.

One of their greatest problems is the defense of their young from predation by wolves.

The little Musk Ox calf is rather helpless and at the mercy of the wolves. He cannot run fast enough to get away from them like the caribou calves. And he is not big enough to fight them. When a wolf discovers a Musk Ox calf in the open it is easy picking. But that is just the point, he never discovers him in the open.

The little Musk Ox calf sticks close to its mother. The little calf works his way to the inside of the herd so he is more or less protected from any wolf that might come running by. The herd grazes as a compact group, not as individuals so the little calf is relatively safe on the inside.

When the wolves come and threaten the herd the adults immediately close ranks to form a circle. They stand with their horns facing out and their tails facing in. They stand shoulder to shoulder to form a compact and impregnable circle, of horns and fury, with the calves standing inside the circle in perfect protection.

Without this amazing ability to cooperate with each other it is reasonable to assume that the Musk Ox species would be exterminated in short order by the wolves. For even if the wolves did not attack the full grown Musk Ox they would attack the calves and pick them off one by one as they were born. And by removing the calves before they ever had a chance to grow up, the species would soon die out.

Musk Ox in battle array.

There is no place to hide in the arctic, especially for a herd of slow moving Musk Ox. The wolves would know where the herd was at all time. If they did not form a circle it would be a simple matter to pick them off one by one. But when the wolves are presented with an impregnable circle they are checked. They would run around it baying and barking, but to no avail.

If the wolves would charge the herd the Musk Ox would catch the wolves between their horns and gore them to death.

The horns of the Musk Ox are not much use out in the open. But in a circle they are the perfect weapon. The wolves would circle the herd until they got hungry and then they would have to leave to find food somewhere else.

To think that animals could co-operate so wonderfully to protect themselves and survive is an inspiring thought. Few animals, including man, are so aware of their dependence upon each other. Of course in the Musk Ox it is an instinct, but that does not make it any less wonderful. At one time man's co-operation was also an instinct, but it has been transcended by co-operation through intelligence. Yet beneath his intelligence lies the substratum of his instincts.

What lessons do the Musk Ox teach us? For here is a survival group that is not confused by ideology, or conflicting loyalties, or spiritual concerns. They survive as a group merely for the sake of survival alone. It will be profitable to study the Musk Ox in greater detail.

The caribou, which is also an arctic animal, do not form circles. Their young have long powerful legs and can run fast and thereby escape the wolves.

It is reasonable to assume that the Musk Ox did not always form a circle. It is reasonable to assume that some

time during its latter existence this instinct evolved. Before the evolution of the circle forming instinct, the Musk Ox must have behaved very similarly to the caribou. Its young would have had to rely on their legs to escape the wolves.

If the calf just ran anywhere he would be sure to be caught by the wolf. But if the calf ran to its mother, the mother would be likely to turn on the wolf to defend her calf and the calf would naturally stand behind her.

In a period of hundreds of years all the calves who ran just anywhere would be picked off one by one by the wolves, while all those calves that had the instinct to run to their mother would survive and grow up, and be the only ones to leave progeny in the next generation. Therefore it would come to be that the Musk Ox population would eventually be made up only of Musk Ox who as calves had the instinct to run to their mother.

Now the wolves would find it much more difficult to get a decent meal. They would be forced to exert themselves to catch the calf with greater speed and dispatch before it got back to its mother. The easiest calves to catch would be those who wandered the fartherest away from their mother. The wolves would methodically remove this type of calf until the Musk Ox population would come to be made up only of calves who had the instinct to stick close to their mother.

This would make it even more difficult for the wolves to get a decent meal. They would be forced to go right up to the cow and to try to fight her to get the calf. The wolves might discover that some cows fought them determinedly, and that other cows fought them half heartedly, and that other cows did not fight them at all.

The calves who had the misfortune to have mothers who would not defend them, of course, would not survive. It

would do him no good to have the instinct to stick close to his mother if she would not defend him.

The evolution of the instincts of the calves has reached its highest perfection as far as the calves are concerned when the evolution of the instinct to stick close to their mother is perfected and made absolute. This whole discussion deals only with the evolution of instincts, not physical characteristics. If the Musk Ox calves had had long legs or wings there would be no necessity for the instincts I am now discussing. The calves simply could have out run the wolves like the caribou calves, or have flown away like birds. It is precisely the lack of physical survival advantages that would make it necessary for the Musk Ox calves to have some other compensating factor. And that factor in this particular case is the instinct to stick close to its mother.

If we assume that the survival instincts of the calf are developed to their highest perfection if it sticks close to its mother, any additional survival instincts that might be evolved must take place in the mother. And once a superior survival instinct evolves in the mother it would be perpetuated by the fact that her calves would survive and grow up to be just like her.

Superior survival instincts might be evolved in the mother in the following way:

The wolves would find it very difficult to get a decent meal, but their puppies would be squealing and hollering for food so they would have to get a meal somehow. All of the Musk Ox cows who did not defend their calves would be the first point of attack. All of their calves would be eliminated. So that in the next generation there would be no cows without the instinct to defend their young. For the wolves would have removed all the calves of mothers who

were of that type. And therefore the calves would never have had the opportunity to grow up and be just like their mother.

In short, all the female Musk Ox who did not have the instinct to defend their young would be eliminated from the Musk Ox population in short order because they would leave no surviving progeny. And when they died, that would be the end of that particular kind.

The next point of attack for the wolves would be those cows who defended their calves half heartedly. Perhaps after a stand of five minutes she would get tired and walk away leaving the calf to its fate. This type of cow would be eliminated from the herd in short order, for she would leave no surviving progeny, and no cows would grow up to be like her.

It would come to be that the entire herd would be made up only of cows who defended their young determinedly. All the others would be eliminated by having no surviving progeny.

Through the operation of the laws of survival of the fittest the evolution of survival instincts in the species has thus far taken place in the individual as an individual on an individual level.

The process of eliminating the unfit calves and the unfit mothers is properly called survival of the fittest. The process as it has taken place up to now is the way that survival of the fittest is commonly understood. It is true as far as it goes. But it is not yet the whole truth. The circle forming instinct has not yet appeared. The evolution of the survival group has not yet appeared. Not until the laws of survival explain every observed phenomena of survival are the laws of survival of the fittest understood in their highest sense.

The wolves would now find it extremely difficult to get a decent meal. Therefore they would be forced to gang up on one cow. Some of them would distract her while others plucked the calf. No matter how valiantly she fought, the life of the calf would be doomed.

Now if two cows were identical twins and had lived their whole life together and had stuck together and had calves together, it is reasonable to assume that when the wolves came to attack their calves that they would fight together.

The wolves would think twice before attacking them. For it would be much easier to attack a single cow out alone by herself with her calf.

Therefore the two cows that had stuck together would leave surviving progeny while many of the others would not.

If the calves of the twins had the same instinct to stick together as their parents, when they grew up that would make four cows with the instinct to stick together.

Four cows would be even more formidable than two cows and the wolves would be sure to leave them alone. They would prey on the cows who wandered around singly with their calves.

If each of the twins that had originally stuck together each had seven more calves over a period of seven years, at the end of seven years assuming that their mature progeny had one calf every year, there would be forty-two adult Musk Ox at the end of the seven year period. The forty-two adult Musk Ox would probably be divided evenly between bulls and cows, so that would give them twenty-one cows.

It is supposed, that these twenty-one cows carry the instinct to stick together because of their tremendous similarity of blood having sprung from twins.

These twenty-one adult cows would have approximately twenty-one young calves and approximately thirteen yearlings who would not be old enough to breed, but who would be old enough to help man the circle. As the Musk Ox is today the bulls also man the circle, but it is assumed that in their early evolution that this was not true. So altogether, counting the twenty-one cows and thirteen yearlings there could be thirty-four cows that could form the circle with twenty-one calves inside.

It is assumed that the circle forming instinct did not appear spontaneously, but that the Musk Ox at first formed a straight line defense against the wolves from which ever direction they were coming. It would be natural for them to fight in a straight line defense because that is how the twins would have fought because two cows cannot form a circle. Not until there are several cows with the instinct to stick together and to fight together is a circle defense possible. It would be assumed that the twenty-one cows and thirteen yearlings would fight the wolves in a straight line defense, just as the four cows did, and just as the two cows did.

When the wolves would attack they would face their horns towards the wolves with the calves standing behind them. If it is pictured that the Musk Ox face the wolves in a solid line it can be seen that as the wolves tried to circle the line the Musk Ox on either end of the line would turn to face them, and as they turned the straight line would at first begin to curve and then as the wolves continued to circle, the ends of the line would come together to form a circle.

This behavior of the Musk Ox to form a circle must have evolved in somewhat similar way to what I have just stated.

Now a new level of evolution starts to take place. The idea of a survival group really starts to solidify in actuality. It would have been possible to have called the twin cows who stuck together a survival group. But the distinction between them and the cows who acted singly does not present a clear-cut picture. But a circle is a very unusual thing and does present a clear-cut picture. It would have been possible and it would be proper to have called the twenty-one cows and thirteen yearlings who fought in unison in a straight line defense, shoulder to shoulder, a survival group. But again, it does not present a clear-cut picture. The circle, however, does present a clear-cut picture. In addition to being a survival group, it is manifestly apparent that it is a survival group, and therefore it is a good tool of thought.

The evolution of the Musk Ox will now be on a much higher level and entirely different than it was in the preceding examples. For no longer will the Musk Ox be evolving as individuals. They will be evolving as members of a survival group. And their fitness to survive, or not to survive, will depend on their fitness to fit in the group. And more important, the group as a group will undergo evolution as a group.

It is to be assumed that the wolves would have already eliminated all those cows who did not have the instinct to fight together and to close into a circle. Eventually all of the Musk Ox population would have the instinct to fight together and to close into a circle if the wolves attempted to circle them.

It is to be supposed that the Musk Ox population becomes so large that it is necessary to split up into separate herds to search for food. Now if one of these herds crossed over a low range of hills so that it was effectively separated from the herd remaining on the other side, and if it is sup-

posed that the wolves live in the hills and had become accustomed to preying on both herds on either side, the following situation would probably take place.

Since the wolves would find it more difficult than ever to get a decent meal they would probably resort to all kinds of strategy.

Instead of circling the herd the wolves might adopt the strategy of attacking the center of their line to keep them from forming a circle. The attack at the center of the line would cause the two ends of the line to draw in towards the wolves in an effort to pin them between their horns. But as they drew in they would expose their rear where all the calves would be staying. When the wolves had got the Musk Ox into their very worst position a few of them would continue to attack them at their center while a couple of the strongest and fastest wolves would flank the line in a quick maneuver and dive behind the line and grab a few calves.

So fighting together is not enough—not if one is out smarted. Of course these processes are not carried on by the rational method, at least men do not think so; but they are carried on, that is the important and significant fact. It is unimportant to this discussion whether the wolf plans his strategy beforehand with pencil and paper or not. The significant thing is that he adopts new methods to meet new situations. For after all, he has got to eat too, and if he does not adopt new methods he will starve to death.

Now if it so happened that the herd on the eastern side of the hills had got so used to forming a circle that they would form the circle immediately upon the appearance of the wolves and not wait until the wolves attempted to circle the line, and that the herd on the western side of the hills still acted in the old way forming a straight line defense and not forming the circle until the wolves attempted to circle

them, the stage is set for evolution of the group as a group to take place.

The eastern herd who forms the circle immediately would have a definite survival edge over the western herd who waits until the wolves attempt to circle them. When the wolves would attack the eastern herd all their strategy would be to no avail.

Now if the wolves attacked the eastern herd, but found that they were already in a circle and that there was no way to dive behind their lines, the wolves would go away very disappointed with their tails between their legs.

If normally they had plucked a calf from each herd every three days they now would be forced to pluck two calves from the weakest herd every three days. And the weakest herd in this instance is the western herd who forms a straight line defense instead of an immediate circle. They form a circle true enough, but only after the wolves attempt to circle them and by that time the wolves have made off with two calves.

It is assumed that the cows in the western herd and in the eastern herd are identical in physical characteristics. They would both have black noses and black eyes. They would both have tails that looked identically alike and have the same color fur. They would have the same physical energy and stamina. Everything about them would be absolutely identical and equal except one little thing. The herd on the eastern side would form a circle before the wolves got to them. While the herd on the western side would not form the circle until the wolves had tried to circle them. It is assumed that this is the only difference and that there is no other difference at all between them.

They could be taken apart piece by piece and analysed with microscopes and analysed through chemical analysis

and they would prove to be identically equal. Each and every bone in their body could be compared one to the other and they would be absolutely identical. It is assumed that each and every physical component and characteristic of these animals is absolutely equal and identical. The difference is not in their physical construction or their physical make up. The difference is in their instincts. And instincts cannot be analysed with microscopes or checked through chemical analysis.

The only possible way to know that there would be a difference between the cows of the two herds, would be to be there precisely at the moment when the wolves attacked. If one were there when there were no wolves he could observe no difference. He would have no choice but to conclude that the cows of both herds were identical. But he would have missed the truth by a mile. Because the cows of the western herd are doomed to extermination by the hungry wolves, while the cows of the eastern herd are going to live on and have surviving progeny for many, many generations. If that does not qualify for a difference, what does?

The herd on the western side of the hills would find itself hard pressed for reasons it could not understand. What they would not know would be that the wolves had to take their entire food from their herd because the eastern herd was too strong.

The eastern herd by simply being strong is putting a terrible pressure on the western herd. It is assumed that the herds on both sides could live on forever and support the fifteen wolves in the hills. But when fifteen wolves are forced to take their entire support from one herd, that one herd is certainly doomed to extinction. The eastern herd by simply being strong is causing the western herd to be exterminated. If the eastern herd were decent it could pre-

serve the life of the western herd by donating one of their own calves to the wolves every three days, making it unnecessary for the wolves to take their entire food from the western herd. But the eastern herd are more concerned with the survival of their own calves than with the survival of the calves of the western herd.

The Musk Ox on the eastern side are in no way angry at the Musk Ox on the western side. Yet they are bringing about their extermination by not donating a calf to the wolves.

The wolves are no longer concerned with individual cows and calves as they once were. They now have to face the entire herd as a herd. They have to treat the herd as a discrete organism because that is how the herd acts.

The laws of survival first operated on the calves who had no instinct to run to their mothers. They were eliminated. They were eliminated as individuals, and the individuals who had the proper instinct survived whether the other calves survived or not, or whether the other calves had the instinct or not. Then those cows who did not have the instinct to defend their calves or defended their calves only half heartedly were eliminated by leaving no surviving progeny. But now an entirely new situation has developed. The calves and cows are no longer dependent on only their own instincts for survival, but are dependent on the instincts of the other cows in the herd.

It is entirely possible that one of the cows of the western herd feels in her body an intense feeling that they should form a circle. But if the other cows in the herd do not have that feeling her feeling is useless. One cow cannot form a circle. Each and every cow has to have the proper instinct, not just one. Even though her instinct is perfect, her calf is

doomed to be exterminated by the wolves just as if she did not have the proper instinct at all.

When once evolution reaches a point where the individual survival of the individual with proper instincts is not pre-eminently dependent upon her proper instincts, but rather is pre-eminently dependent upon the instincts of the other members of the herd, then it can be truly said that evolution has reached a new plane where it no longer acts on individuals as individuals, but acts on a group as a group. The group is to be thought of as a single organism and the evolution of that organism takes place upon the whole organism and not just single selected individuals.

The wolves would be pressing the western herd most every day. The western herd would have to bear the full weight of feeding the hungry pack of wolves. While the herd on the eastern side would escape undisturbed, simply because they formed the circle before the wolves got to them. Therefore all of their calves would survive while the western herd would be experiencing a double blow by the hungry pack of wolves.

In a matter of a few years all of the herds in the entire arctic that did not form immediate circles would be exterminated. The survival of the progeny of the individual cow is no longer dependent upon her own perfect instincts, but is wholly dependent upon the instincts of the other members of the herd.

When the wolves are grabbing calves behind the lines they do not pick and choose those calves who have mothers with proper instincts. They take any calf at random. And soon all of the calves of the herd would be gone, and with no calves there can be no new adults and the herd would soon die out. The cow with the perfect instincts would die with them.

The survival of her progeny was intimately tied up with the survival of her survival group. And because the other members had improper instincts her progeny was doomed even though she herself was a perfect creature with perfect instincts as far as nature was concerned. The simple fact is, that one perfect cow with perfect circle forming instincts cannot form a circle alone.

When evolution reaches a stage where a perfect cow with perfect instincts is not enough for survival, it is proper to assume that evolution has stepped to a higher plane. And that higher plane in this instance is the group. And that group is properly called a survival group.

Now the laws of survival of the fittest no longer apply directly to the individual. The laws of survival of the fittest now apply to the group.

The group who forms the immediate circle is more fit to survive than the group who does not form the immediate circle.

All of the members of the group who form the immediate circle will survive whether they have perfect instincts or not. A few of them might think that they were standing in a straight line, but they would really be standing in a circle because the majority of the cows would have the circle forming instinct and form the circle.

In the case of the western herd, all of the cows of the herd would die, the good as well as the bad. For a few good cows could not offset the effect of the bad. And they could not face the wolves alone and survive. Therefore the entire western herd would be exterminated by the hungry wolves. The wolves would only turn to the eastern herd after they had removed every last single cow from the western herd.

The laws of survival operate on the entire herd, not just the individual members of the herd. It operates on the entire herd as if it were a discrete organism. When the laws of survival operate on a group as if it were a discrete organism and one understands how the laws of survival are acting on that group, as a group, then one understands the laws of the survival of the fittest as understood in its highest sense.

October 8, 1965

Chapter 28

The Means of Support

The limit upon population is not area, but the means of support.

For example, the arctic will support only so many Musk Ox and no more. As the Musk Ox neared the limit of support they would find it harder to find pasturage and grow weak through lack of food. They would become dispirited and easy prey for the wolves. While in a healthy fat condition their spirits would be high and they would resist the wolves determinedly.

There is always room for more Musk Ox in the arctic, but there is not always more support for them. There is a limit. And the limit is reached long before the arctic is velvet thick with Musk Ox.

The biologist understands this principle of the means of support by describing each means of support as a niche. There would be so many niches for Musk Ox in the arctic. If all those niches were filled no more Musk Ox could live there. If only half of them were filled the Musk Ox could increase themselves to fill those niches.

In the woods the same laws apply. There would be ten niches for deer, five niches for hawks, eight niches for owls, and one niche for a buzzard.

If one of the deers dies, it would mean that one niche would be vacant, and another deer from another area could move in. But rather than that, the vacated niche is usually filled by the new generation.

A woods can support only so many deer and the maximum number of deer that the woods will support is taken to be the number of deer niches in the woods, whether they are occupied by deer or not.

The opossum who lives in a little dell claims the whole dell as his niche. The dell will support only one opossum, so the dell is a opossum niche. The dell, in addition to supporting the opossum, will have to support many different kinds of smaller animals in order that the opossum will have something to eat.

If a stream flows through the dell, along the banks there would be frog niches that could be occupied by frogs. If the opossum removed one of the frogs from his niche, that niche would be vacated and a new frog could move in. Those frogs who were unable to find an unoccupied niche would slowly die of starvation, because the frogs who occupied the niches would have the good spots from which to catch all the bugs.

In the woods there are opossum niches and frog niches, just as there are Musk Ox niches in the arctic. Each animal has its own special kind of niche. A frog could not live in a opossum niche and a opossum could not live in a frog niche. A deer could not live in a hawk niche or a buzzard niche.

English sparrows are foreign to the American continent, but nevertheless there were millions of sparrow niches on the American continent waiting to be occupied by English sparrows. When the English sparrow was introduced to the American continent he multiplied at a fantastic rate to fill every sparrow niche, and now his population has stagnated because all the sparrow niches are occupied. And thus the sparrow population remains constant, even though the sparrow still has the capacity to multiply at a fantastic rate. But they cannot multiply at a fantastic rate because there

are no more sparrow niches left. Every sparrow niche is occupied by a sparrow. When a sparrow dies his niche is immediately occupied by one of the new generation, and those of the new generation who do not find vacant niches die of starvation, even though there is plenty of room to fly around in. He will be weakened by being deprived of his just amount of food, and will be easily caught by cats and other enemies.

A society of men is likewise composed of so many niches, and no more. There are only two United States Senator niches in each State. The men who occupy those niches derive the means of support from them. When they die, or voluntarily retire, or are defeated in political contest, they yield up the support that is derived from that niche to the new occupier of the niche. The niche remains the same no matter how many individuals pass in it, and out of it.

The entire society is composed of niches wherein men can move into them and out of them, but the niches remain the same. The number of niches existing in a society is taken to be the maximum means of support no matter how many people there are.

A small town needs only so many carpenters. There might be ten carpenter niches, and five plumber niches, and eight painter niches, and one beggar niche. The town could support no more than ten carpenters, five plumbers, eight painters, and one beggar. But the beggar niche would hardly ever be occupied because nobody would want it. But there is an absolute maximum number of people that a small town can support, even if all the niches are not filled.

If the small town is composed of five thousand niches that is the maximum means of support for the town. If all of the niches are already occupied, the new generation will be forced to migrate to another town, or wait around until

some of the occupiers die, or some of them voluntarily retire, or evict them from their niche. For instance, it would be possible to evict a man from his niche by undercutting his prices, and thereby driving him out.

Modern society multiplies the number of niches by its very complexity. But it does not mulitply the number of niches as fast as the population multiplies. At any one time there is a maximum number of niches in the society, and no more. As the society modernizes the number of niches multiplies, but not as fast as the people. Instead of there being ten carpenter niches, there might be a hundred. But always there is a limit. And most always there are more people than there are niches.

The society is so arranged that those occupying the best niches have the least competition. And those occupying the ordinary niches are subjected to the most intense competition. For instance, there are more niches for professors than there are professors. On the other hand, there are more truck drivers than there are truck driver niches. Therefore this causes an intense competition for truck driver niches.

This phenomena explains why the people in the higher professions are not adverse to allowing negroes to fill vacant niches. But if these same men were in intense competition for a few niches that numbered far less than themselves, they would not be so willing to allow negroes to occupy the niches that they need badly themselves.

In an industrial society the means of support are not so apparent as they are in a rural society. But nevertheless, the principle is equally true and applicable. There is an absolute maximum support for any one given country for any one given time.

Support is drawn from the land. The fact that people live in cities does not change this. The food they eat was

raised on the land. The raw materials they manufacture came from the land.

One can crowd many cows into a feed lot and they survive as long as feed is brought to them, but if no feed is brought to them they starve and die. One can either keep the cows off the pasture and let the grass grow and make hay and feed the cows in the feed lot, or he can turn the cows loose in the pasture and let them do their own reaping. In either case the pasture land is necessary to support the cows. England is highly industrialized and supports many people, but she draws her support from land throughout the world. And two people cannot draw support from the same land at the same time, no more than two herds of cows can draw support from the same pasture at the same time. There is always a limit.

It does not matter whether people concentrate themselves in cities and draw their support from the land round about or draw their support by spreading over the countryside. It is still the land that is supporting the people. And two people cannot draw support from the same land at the same time.

There are natural niches and there are man made niches. A natural niche is a niche that derives its support directly from the land. A man made niche derives its support from other men. Good fertile farm land is a natural niche. A man can raise a family there without being dependent upon anybody, as they once did on the early frontier. Man made niches are those niches which are built on the natural niches. For instance, doctors, lawyers, and school teachers' niches are man made niches. In order to have a school teacher, you first must have people, and those people must have means of support to pay the school teacher. It is really unimportant whether the niche is natural or man made,

they both yield support. It is just that the natural niches must be filled first in order that there will be people for the school teacher to teach. So the natural niches fill first then afterwards come the school teachers, doctors, and lawyers.

The great rate of increase of population on the frontier was not caused by a super powerful sexual urge. It was caused by the fact that men could see all around them unoccupied niches waiting to be filled. There was fertile land lying fallow and unexplored wilderness waiting to be filled by the new generation. The natural niches were the easiest to fill because a man did not need an education to claim a spot of ground, and he did not have to wait around until the population grew large enough to support a school teacher or a lawyer. He could begin raising a large family right off. And each new baby would be a blessing.

But when men no longer saw unoccupied niches all around them, they did not have as many children, because they did not want to bring misery into the world. In order to assure that his children would have a chance of occupying a decent niche, he cut down on their numbers so that he could concentrate on their education in hopes that they might occupy one of the higher niches where the competition is not so keen. The struggle for that type of niche is to get there, not to stay there. For there is plenty of room at top if one ever reaches it. Unfortunately most of mankind has to struggle down in the valley with each other, for they have not been gifted with the genius to climb. But that does not make their struggle in the valley any less real or final.

The diminishing population increase of the White man is no more visible than the diminishing population increase of the English sparrow. There is still plenty of room for sparrows to fly around in, but their population increase has

leveled off because all of the niches are filled. If twenty million sparrow niches suddenly opened up, the sparrows would quickly fill them. But the reverse is also true. If twenty million sparrow niches were taken away the population would reduce.

If the government were able to destroy all the means of support of the sparrows they could destroy all of the sparrows. If they were able to destroy only a portion of the support they would destroy a portion of the sparrows. They could do this by destroying the land where the sparrows eat, or if it were possible to make sparrows obey laws, they could pass laws to prevent sparrows from eating in certain fields and give those fields to birds of a different kind. In each case the sparrow population would be reduced to less than it normally would be, for in both cases their means of support is destroyed.

The same principle can be applied to White people. The government can reduce the number of White people to less than they normally would be by destroying their lands, or they can pass laws to prevent the White people from holding certain jobs and give those jobs to negroes. In each case the support of the White man has been effectively destroyed.

September 25, 1965

Chapter 29

Survival Groups in Primitive Society

In Primitive society the basic survival group is the tribe. It is a group of similar people tracing their blood to some common ancestor. A tribe is like a herd of Musk Ox or a pack of hounds. They all look alike, think alike, and act alike. They act in a group and survive as a group. And the laws of survival of the fittest apply to the whole group as a group.

In ancient times there were many tribes of men. These tribes were in contest for the limited means of support. The victorious tribe would drive the defeated tribe from their land and occupy it themselves. This process would continue until the weakest tribes were driven to the frigid arctic or the disease ridden jungles with the most powerful tribes occupying the best parts of the temperate zone.

The Cro-Magnon man from which Europeans are descended entered Europe thirty thousand years ago. He found Europe populated with the Neanderthal man and negroes, as there is paleolithic evidence that negroes did occupy parts of Europe before the entrance of the Cro-Magnon man. The Cro-Magnon man drove everything before him and exterminated that which did not get out of his way. He completely exterminated the Neanderthal man and drove the negro out of Europe. The negro was harassed from one area to another. Some were driven south. Some were driven north, as it is likely that the dark skinned Eskimo is a remnant of this split. The major part, however, were driven to the disease ridden jungle swamps of Africa where no White man would want to go.

This process of the Cro-Magnon man taking over Europe is very similar to the process the European man used in taking over the American continent from the Indian. He drove the Indian before him or exterminated him if he did not move. Those Indians that moved were driven to the dry deserts, to the far north woods of Canada, and to the sultry swamps of Florida.

Those people that came to occupy Europe and the better parts of Asia represented the strongest survival groups in the world at that time. These ancient ancestors form the base of modern man.

Later, the process continued but between people of the same race. The people were divided into tribes and these tribes were in constant contest for the best hunting areas and the most fertile ground. It came to be that the strongest tribes occupied the very best land and there settled down permanently.

It would be impossible for them to settle down permanently unless they were absolutely the strongest. For if they were not strong, a stronger tribe would come and attack them and drive them away, and they in turn would settle on that land.

Thus, by the very operation of the laws of the survival of the fittest, the strongest tribes would come to occupy the best lands and hold on to it and not be driven away by anybody.

Once they had settled down they would begin a methodical expansion by producing babies from their own loins. They would have no desire to incorporate with the defeated tribe for two reasons. First, they would need all of the support of the territory for themselves. That was what the war was about to begin with. Secondly, they would not want

to incorporate with the defeated tribe in fear that it would weaken their own valiant qualities.

Thus the victorious tribe expanded from a fixed center by having babies. They simply increased themselves by breeding with themselves.

As their tribe increased it would be necessary to take in more and more territory. And they would do this by making war on their neighbors driving them farther away.

I quote Julius Caesar's commentary on the customs of the Germans. Caesar speaking: "They (the German tribes) regard it as their highest distinction to lay waste their neighboring territory, and thus to have areas of wilderness as far and wide as possible around them. They consider it a proof of valor to drive their neighbors from their fields and to compel them to retire elsewhere. . . ."

This is the way a tribe would expand. It would expand its own blood by driving its neighbors farther away and populating that territory themselves.

Within the tribe the qualities most admired would be the qualities of valor and courage. They would be the qualities of a soldier. The survival of the tribe would depend upon every man being a good soldier.

These qualities were deliberately bred for. A man who had behaved cowardly in battle would either be executed or driven out of the tribe. Thus it came to be that the tribe itself was a product of selective breeding, selecting soldierly qualities and qualities of valor.

It was in the tribe that man made his greatest biological progress. This is where the qualities that we so much admire in men today were brought to their perfection. And since this time, man has not made any significant biological

progress. If anything, man has retrogressed from the high character he once possessed in the tribe.

In addition to the qualities of valor, the qualities of intelligence, determination, fortitude, and outright grit were deliberately bred for in the tribe.

Life was too stark and bare to tolerate degeneracy. Degeneracy within the tribe threatened the survival of the entire tribe. And the men of the tribe well understood what qualities were needed in order to survive. Those who did not contribute to the survival of the tribe were driven out.

The tribe would attempt to strengthen itself in two ways. First, it would try to improve the quality of its own people. And two, it would try to increase the numbers of its people. It would improve the quality by removing the undesirable elements. And it would attempt to increase its numbers by acquiring more means of support which meant war.

It is often thought that war destroys the best men. This is true in one sense and another sense not. The strong survival group will triumph over the weak one and thereby increase itself even though it had to take an original loss to do so.

Tribal government had one major end in view, and that was the survival of the tribe itself. It was to its interest to have high charactered, reliable, self sufficient men as soldiers to man the lines. Since this was their primary purpose the government of the tribe attended to the breeding of its people like a master huntsman to his hounds.

It was in Europe that this process was brought to its greatest perfection. This is what is meant when White men say they are superior to negroes. They mean they are superior in their ability to make war. For a European tribe would be superior to a negro tribe of equal numbers.

If the negroes had been superior in their ability to make war they could have formed in armies and marched out of Africa and nothing could have stopped them. But the fact is, the first hostile tribes they met stopped them. The reason the negroes were in Africa to begin with is that they were driven off the good parts of the earth.

An army of 10,000 negroes cannot stand up to an army of 10,000 Japanese, or 10,000 Chinese, or 10,000 Turks, or 10,000 Europeans.

And this is what Europeans mean when they say the negro is inferior. He is inferior in his ability to make war. And to make war is the first requisite of survival, for without it one will be conquered, defeated, and obliterated.

October 1, 1965

Chapter 30

Genetic Impoverishment Through Conquest

When one ponders the rise and fall of great societies, one is brought to the conclusion that once a great society falls it never rises again to its former greatness.

It is significant that in the hundreds of centuries since the fall of Greece it has never again produced a society equal to its former greatness. Why in a certain period of its history was it able to produce a society of great quality and in the ensuing centuries to never produce it again? Why was it able to produce men of the caliber of Plato, Socrates, Aristotle, Sophocles, Euripides, Pericles, etc., and in the ensuing centuries to never produce them again?

The greatness of a society is founded on the general character and quality of its populace. It is founded on its work, its unity, and its martial ability. Once a solid base is established, men of intelligence will then have opportunity to pursue their natural interest and the arts and sciences begin to bloom. The scientists, the artists, the philosophers, and the leaders become the overt pride of the society while the inward pride is her strength.

When Greece was overcome by the superior force of the Romans she bid farewell to her greatness. Rome ruled Greece for over one thousand years. During that time she methodically removed or exterminated the best Greeks of the Greek Nation.

One of her first acts after she had conquered Greece was to gather up a thousand of the most important citizens

and send them to Rome as hostages where she held them for seventeen years. Some of them returned. Some of them had grown so old that they could not return, and many had died. One of these men was the great historian Polybius, and it is through him that we know this happened. The children these men would normally have fathered if left in Greece were never conceived and therefore never born. Thus Greece was deprived of the blood qualities of these great men in the next generation.

This one incident deprived Greece of the entire line of children these men could have sired—children, grand children, great grand children, and so on till the end of time. Life is a chain and once the chain is broken that is the end.

One of the important things to remember is that in the days of Ancient Greece the world was not as well populated as it is today. The population of Athens at that time, for instance, was only about nine thousand citizens. Thus this blow of having a thousand of the best men removed fell more heavily upon Greece.

The next act of the Romans was to exterminate the entire male population of the great city of Corinth which was approximately the size of Athens. The women and children were sold into slavery. This type of depredation was common. But rather than cite a long list of historical facts, it is more to the purpose to interpret what happened on the basis of the facts available.

Since Athens is the most famous of the Greek cities it is well to think in terms of her. It is also well to keep in mind that essentially the same thing that happened to Athens happened to most every other country Rome conquered.

When Athens was conquered her greatness ended. During the conquest many of the best men of Athens were

killed in battle defending their city. It is likely that after the conquest the Roman soldiers ravaged the town forcing their way into the most beautiful homes. What ever they desired they took, including the best daughters of Athens.

The occupying army would be likely to execute many high officials and anyone who manifested resistance. So at one blow a great number of the superior citizens would be removed permanently.

An occupied people is immediately demoralized and depressed. They lose their taste for art, and their support of them wanes. To engage in philosophy while one's country is occupied is to mock one's own condition. To plan great architectural projects while troops ravish the town is impossible. To work up enthusiasm for the theater while one's country is occupied is nothing less than difficult. Enthusiasm for all the arts decreases.

Would it be expected of the Athenians to build great temples so that the Romans could admire and enjoy them? Could it be expected that the conquered Athenians would spend months sculpturing a great statue so the Romans could carry it off to Rome?

When a country is conquered its art and artists decline. A conquered people are deprived of the inspiration to create great works. They are reduced to concerning themselves with the mundane tribulations of everyday existence. Their spirit dies a slow death of emaciation leaving nothing but a clutching human animal behind.

In addition to this, the people themselves would be financially impoverished by the cost of the war and by the burden of tribute. The artists and philosophers and other great men could no longer employ their talent and in many cases no longer had the desire to employ them.

Those who still struggled to maintain their profession were forced to leave for Rome where they were still appreciated and could be afforded.

Many of the better men of Athens were lured away by the promise of a better life in Rome. Men of great ability naturally seek their own kind. And since the society of Athens would be constantly deteriorating, men of great ability would be forced to migrate to Rome. This process was continuous, constantly taking the best men of Athens and removing them to another country.

The best families of Athens would find themselves more and more pressured to allow their daughters to marry the occupying Romans. The Romans took only the best. When they returned to Rome their wives went with them and their children were raised as Romans. They were lost to the Athenian world. The Athenians had no choice but to yield up their daughters to the Romans for they were a conquered people.

From the beginning of time it has been the practice of a conquering army to kill the men and to carry off the women. The important thing is that they carry off only the best and leave the worst behind.

The Roman soldiers were no different. They forcibly carried off the best women of Athens and left the worst behind. They did not do it just once. They did it with each new generation.

And so the blood of the great men of Athens, whose hereditary qualities were carried by their daughters, passed out of the Athenian society and was carried to Rome.

The history books say that the Romans carried away the great artistic treasures of Athens. But they fail to men-

tion that the most important thing carried out of Athens was Athenian blood.

The war tribute was so excessively high that many of the Greeks were forced to sell their children into slavery. Also, any infraction against the law was cause for a large fine and if one could not pay he was made a slave. Many teachers and philosophers were made into slaves deliberately so that they could be deported to Rome to teach Roman children.

The best young men of Athens were either lured off or plucked off to fill the ranks of the Roman legions. The Romans would naturally be very solicitous of placing the Greeks in the position of honor in the front ranks, and they themselves would remain behind the lines and cheer. Thus many more superior Athenians went the way of oblivion.

In the city, the circumstances would encourage a breed of sycophants to develop, to cater to the wishes of the Romans. Naturally, the Romans would reward them amply and used them as an example to the other Athenians of the wiseness of co-operating with the Romans. The Romans would of course be interested in breaking all loyalty to the Athenian State and transferring that loyalty to the Roman Empire. No better way could be calculated than to reward the deserters to the Athenian state royally. It would demoralize the remaining loyal Athenians and also make them shameful of their State knowing that amongst them were people willing to betray the State at the first opportunity.

With his newly acquired wealth and power the sycophant would be in a favorable position to pluck the remaining of the best Athenian women. Under the Republic he would have been rejected or cast out. But under Roman rule he would rise like a snake on a pole pretending to stand upright where he could never stand alone. He is an inferior

breed of man. Yet, the laws of the society being what they are, he would have his choice of the best of the women, and his children would carry his character. The woman who should have borne the children of an independent man, will instead give birth to an inferior breed of men. In addition her own superior qualities will be lost through dilution.

It is practically impossible for an independent man to prosper under the rule of an alien government. First, he cannot rise to take the helm himself like he might normally do. Secondly, he can take no satisfaction in furthering the interest of the enemy. And that would be one of the first requirements to rise because the enemy would be quick to put down anybody else. Therefore the independent man would be denied the opportunity to prove his worth. Not having any power or position he would not be in a position to marry a suitable woman and his qualities would be lost to the society through dilution.

But in many cases the independent man, rather than lead a life of misery in Athens, would leave Athens for the frontier of the wilderness. And thus his blood would be lost altogether.

Since Athens was robbed of its most precious treasure of all, its blood, the remaining people lost faith in themselves. Generation after generation they looked for great men to be born, but having had their good blood removed each generation stayed in its worsened state.

The genetically superior women had been plucked by the Romans and the genetically superior men had been killed, or had been driven out of Athens, or had left of their own accord.

Foreign aliens pouring into the city found easy access to the remaining Athenian women and the men readily frat-

ernized with the aliens because they were no longer proud of their blood. It was no longer important to them, because it had been ruined.

And thus Athens was changed from the pure Ionian strain to a mixed strain. The people were changed by alien blood. The people no longer knew what they were. A marriage between Athenians no longer guaranteed that the children would look like their parents, for the strain was mixed.

So not only did the Athenians suffer genetic impoverishment, they suffered a mixing of their strain until they no longer knew what they were. At that point they stagnated. They cross bred and rebred, and produced more mixed children.

The process is similar to having a purebred pack of hounds, then remove the best of them, and then turn what remains into the neighborhood to breed promiscuously.

In the hundreds of centuries since the fall of Athens it has not risen to its former level because it never has been able to rise above the genetic impoverishment which was perpetrated on them by the rule of the Roman Empire. When a society falls by blood, it falls absolutely.

Athens still has the same invigorating climate. She still has the same inspiring terrain. She still occupies the same position in the Mediterranean that she occupied in Plato's day. All the natural features and conditions of Athens are the same today as they were in its Golden Age of Glory. The city is as well populated. The harbor is as busy. Every condition remains that brought forth the great society of Athens, but no such society is brought forth.

One man alone cannot bring forth a great society. Not even one greatly superior man can bring forth a great society. A great society is the work of many people and once

the quality of the people, in general, has fallen or been ruined no such thing as a great society can be brought forth.

The only thing that time has changed in Athens is the blood. The people no longer are the same as their forebearers. The people no longer carry the blood of their forebearers. They are genetically changed and the change is not for the better.

Once good blood is diluted or lost, it is lost forever. No matter how great the natural conditions of a country, it can never rise above its blood.

Sept. 4, 1965

Chapter 31

Genetic Impoverishment Through Victory

Rome did not fall because she was conquered. She fell because she was victorious, which allowed her to pursue policies that eventually weakened her.

Rome had every opportunity to remain a great nation. Her people were independent, self sufficient, and of martial character. Yet, she was destined to fall because of the policies she pursued.

In the early days of Rome the hardy Roman farmer worked the land. But as the victorious armies captured country after country they sold their captives into slavery and carried them back to Rome. The farmers were soon displaced by huge landed estates worked by slaves.

The most desirable slaves to work the land were slaves of servile character. Because slaves that were too independent were likely to cause trouble and revolt.

To be sure, there were some slaves taken of very superior qualities, but they were not put out in the fields. They were kept as teachers and tutors and they were not numerous. The price of a field slave would be a few dollars and the price of an educated Greek slave would be anywhere up to twenty thousand dollars. Greek slaves were too expensive to put in fields. But the primary reason was that the field slaves were numerous, and if they were independent and self willed they would be hard to control and dangerous. Consequently when a buyer was shopping for field

slaves, he would deliberately select a slave of servile character. This quality was even more important than a strong back. Some of the slave owners owned anywhere up to twenty thousand slaves. It is not difficult to imagine that twenty thousand, independent, self sufficient, self willed, high spirited men would make a very unhealthy atmosphere for a slave owner to exist in. Most of the field slaves were brought in from the outlying parts of Asia and Africa.

As the slaves were imported, filling the countryside, the Roman farmers found it more and more difficult to compete in the open market with slave labor. Slowly but surely the farmers were driven into bankruptcy and the slave owners bought up their little farms and incorporated them in their great landed estates. The farmer, once he lost his farm, had no place to go but to Rome and the other cities. In the city he would find thousands of other farmers like himself, all without work or means to make a living. They would be demoralized and heartbroken and eventually give themselves up to dissipation. They became a depressed and discouraged citizenry, beaten down by circumstances.

In many places throughout Italy the slave population far outnumbered the native Roman population. And in the outlying areas the slaves were practically the sole inhabitants. The island of Sicily was primarily a slave colony, with the absentee owners living in Rome. Thus we witness a great nation displacing its native population and replacing it with an alien stock.

In the cities the birth rate of the Roman citizens fell off sharply. For a man could not support twelve sons with no work. The fewer the sons he had in the city, the more fortunate he was. While on the farm each son was another hand to help with the chores. On the farm each son was an asset and a blessing. But in the city each son added to

his woes. For what man can take pleasure in hungry children? What man can take pleasure in seeing himself inundated by circumstances?

As the landed estates expanded to cover all of Southern Italy and the greater part of central Italy, the remaining farmers were driven into the swarming mobs of the cities swelling their ranks. Eventually the greater part of the land of Italy was owned by less than two thousand people.

In the city the farmer bred dispiritedly and irregularly. He was deprived of his livelihood. He was deprived of the means to be proud in the eyes of his son. Therefore he had fewer children and in many cases none. It was better to have none than to have one's child be a witness to one's own degradation.

Also, in the city there were many slaves. So dissolute had the wealthy aristocracy become that it was the fashion to have a special slave for every little chore. There was a special slave called "sandalio" to take care of his owner's sandals. There was a special slave called the "nomenclator" to remind his owner of the names of those persons whose names he might have forgot.

Thus the city itself was filled to a large degree with slaves. These slaves had employment. They were dressed well. Yet, the Roman farmer was degraded to less than these slaves by being without property or employment. He was ashamed of himself and ended up by not even respecting himself. Once he lost respect for himself all inhibitions to preserve his strain melted, and he mixed indiscriminately with the mob of the city. If he married at all, it would not be for sons, but for convenience and luxury.

In the country a man would have been careful to choose a woman of a good working family to bear his sons. He

would have disdained the effeminate useless women of the city. But in the city he had only his senses to satisfy. Sons were not important. So he was attracted by the sensuous useless creatures that were everywhere to beguile him.

No longer was thrift necessary because the state had begun the poverty dole. No longer was hard work necessary, for there was no work to do, and the mob was supported by the poverty dole. Dissipation became the primary virtue. The good women were set aside for women that revelled in dissipation.

Thus the quality of the Roman population was deteriorating. The countryside was populated by slaves of an inferior stock. And the Romans themselves were progressively breeding out the former good qualities of their ancestral blood.

As Rome expanded her armies and power, the quality of her own population was constantly growing worse. She drew off the very best men to send to her armies. The major opportunity for men of ambition to rise out of the dissipating mobs of the city was to join the army. And thus those men who still had ambition were removed from the society leaving the worst behind. For centuries this process went on, removing the best men to the frontiers and leaving the worst behind.

The mobs of the city became more unruly and animal like as the influence of good blood was taken from amongst them. The mob was easily wrought up into a raging temper by unprincipled politicians who used their support and rage to advance themselves into positions of power.

With the advent of the seething mobs orderly government ceased to prevail. A change in government was accompanied by a great purge. And hundreds of the best men in

the city would be executed. In one purge alone more than three thousand were put to death. Each change of government brought a new purge. Each change brought forth a more degenerate politician who revelled in his control of the mob and who disdained all order—and who had no reverence for the ancient laws, or honor for the heritage of Rome. After he had succeeded in gaining control, he would order another great purge and once again the best blood of Rome would be shed leaving only the worst behind.

A nation cannot endure a process such as this forever, without being genetically impoverished. Good women were set aside, superior men were removed or executed, and the genetic quality of the Romans fell. The countryside was depopulated, the birth rate decreased, and in its place were put a stock of servile charactered slaves. These slaves through their great numbers were to eventually gain practical freedom, and they interbred freely with the demoralized Romans. The mixing of the Romans began, so that the children of Rome no longer looked like their ancestors. They were changed in face, and they were changed in character.

When the barbarians began to push upon the borders of Rome, Rome could no longer call on its blood, for it had been ruined. The ancient Roman blood had been bred out.

It is not possible to talk the will to fight into a spiritless people. Spirit must be born into them. Loyalty must be born into them. And if it is not born into them, there is no way on earth of putting it into them.

Italy owes what glory she is able to possess today to those few Romans who were able to preserve their qualities down through the centuries. And also, primarily, to the German barbarians who occupied northern Italy after the fall of Rome. But these few people cannot expand because the

greater part of Italy is populated with the descendants of the slaves and the mobs of the cities. There is no unity of blood in Italy. It is a mixture. It is a mixture of unfortunate elements.

If Italy today were populated only with the descendants of the original Romans she probably would still be queen of the world.

The beast of the forest and the field follow the laws of survival more faithfully than intelligent humans. The lions that ate the Christians were ferocious and mean and powerful. The lions of today are the identical same thing. But the Italians of today are not the same as the ancient Romans because they do not carry the blood of the ancient Romans. The animals who live on the earth have been the same for centuries, but people of great societies have continually allowed themselves to be replaced by people inferior to themselves.

It is ironical that a lion can preserve his identity and qualities and that a human cannot. The lions are the same now as they were then. But the people of Italy are not the same as the ancient Romans because the ancient Romans did not observe the laws of survival.

What few independent farmers remained on the land were taxed excessively to support the mobs of the city. The slaves were not liable for military duty while the independent farmer was. While the independent farmer was away fighting the wars of Rome, the taxes would mount up on his property to where he was unable to pay them. The great landed proprietors would buy his little farm for the taxes against it and thus the very men who were fighting to make Rome great were being ruined by her.

According to the ancient historian, Livy, a farmer brought up before the Roman debtor court entered this

plea: While he had been away serving in the Sabine war, the crops on his little farm had been destroyed by the enemy, his house burnt, and his cattle driven off. To pay his taxes, he had been forced to run in debt; this debt, growing continually by usury, had consumed first his farm, a paternal inheritance, then the rest of his substance, and at length had laid hold of his own person. He had been thrown into prison and beaten with stripes. He then showed the bystanders the marks of scourging upon his body, and at the same time displayed the scars of the wounds he had received in battle.

In this case the people arose in indignation. But their success was only temporary. This process went on until most of the land was in the hands of just a very few.

When a Roman farmer was forced to leave his farm the great landed proprietors replaced him with a slave. But the fact was, that it took two slaves to replace each Roman farmer so the slave population of the countryside increased at a bound.

Rome never went so far as to raise its slaves to the position of citizens overnight. Nevertheless, the greater part of them had gained their freedom in the later Empire, and were freely mingling in the society.

When these slaves gained their freedom they naturally migrated to the cities. They had no ties to the earth and no pride in their ancestry. They enthusiastically joined the depraved mobs of the city. Since they had no pride in their ancestry or their blood, it was not precious to them, and they opened their arms in promiscuous embrace to anyone who would accept them. The dissipated Roman men found easy access to these women. They were even more co-operative and less demanding, than the dissipated Roman women. And when children were born of the union, they were Roman citizens.

In the later Empire the poverty dole had been increased to include wine and oil, as well as the pork and corn and free tickets to the public shows. So now they could drink wine and revel and attend the colosseum, as well as live free at public expense. The former slaves from every corner of the Empire flocked to the city swelling its population in promiscuous revellry.

It didn't take much for a man to please a former slave—a smile—a pat, and that was all that was needed. In her eyes he would have real status, because he would be a citizen and a Roman. And thus Roman blood received its final blow. The only thing that held the Empire together was the frontier because the heart was decayed.

When the barbarians began their invasion the politicians got up before their loyal mobs and recited the Great History of Rome to kindle spirit in the people. But he was not talking to the people who had made Rome. The people he was exhorting were not Romans at all. They were Romans by name, but not by blood. The great blood of the Romans was no more.

The magic name of Rome could not change the blood of slaves into that of kings. The power of Rome was not in the name. It was in the blood. The former inhabitants were no more, and their disappearance was due to their own government.

September 5, 1965

Chapter 32

The Definition of a Nation

There are two definitions of a nation, the racial definition and the political definition. The racial definition is the people and the political definition is the government. The racial definition preceded the political definition, and strictly speaking, is the proper definition.

The word nation is a synonym for race. Its meaning is directly connected with blood. A nation is a large body of people who look alike, think alike, and act alike. A nation may be represented by a government but it is not necessary.

For example, during World War II Germany's government was completely destroyed, but the German nation continued to exist, for the people continued to exist. Only if all the German people had been killed could it be said that the German nation no longer existed. A nation is the people. This is the proper definition.

The political definition of nation defines nation as the government instead of the people. This definition is relatively new in the world. It is a distortion of the proper definition. Yet in many cases it is applied, so it must be defined.

In the case of Germany, if all the German people had been killed except Hitler and his hierarchy, and Hitler were to have brought in sixty million Chinamen to re-people his country some people would say that the nation continued to exist because the government continued to exist. In other words, some people define nation as the continuity of a regime and not the continuity of the people.

If all the Frenchmen walked out of France and Congolese walked in, and the democracy and the government continued in its same identical form, some people would say that the nation continued to exist. But the truth is, that one nation would have moved out and another nation would have moved in, for the people are the nation, not the government.

Germany could be under a democracy or an aristocracy or a republic, or socialism, or communism, or a dictatorship, and it would still be the German nation. But if all the Germans walked out of Germany and Chinamen walked in, it would no longer be the German nation regardless of the kind of government.

There is also a distinction to be made between the country and the nation. The country is the land and the nation is the people. The nation can move because the people have feet, but the country cannot move because it is the land and has no feet.

The political definition of nation defines itself in terms of the land and the government, and not the people. If a certain government continues to control a certain area of land and all of the people leave and a new people come in, it is thought by some that the nation continues to exist. But the truth is, that the nation goes wherever the people go because the nation is the people.

There are three kinds of nations. There is a natural nation, a free will nation, and a forced will nation.

A natural nation is a nation that grew from within by procreation. China is an example of a natural nation. She grew into the great size she is today simply by having babies.

A free will nation is a voluntary union of similar peoples. The combination of the Angles and Saxons is an example.

A forced will nation is a nation maintained by force. So long as England kept Ireland in the United Kingdom against her will, the United Kingdom was a forced will nation. Now that England has given Ireland her freedom, England is a free will nation, because the people of England are voluntarily associated together.

A present example of a forced will nation is the United States. The United States used military force against the South to maintain the Union. And once the United States used force, the Union ceased to be voluntary and the United States became a forced will nation.

November 20, 1965

Chapter 33

Definition of an Empire

Webster defines empire as a state characterized by having great extent of territories and variety of peoples under one rule. This definition would seem to indicate that the United States is an empire. For what could be more of a variety of peoples than Europeans and negroes? Yet the United States is not commonly referred to as an empire. It is referred to as a nation. But is this correct? Is it a nation in the manner and fashion of the other nations on the earth? Is it a nation in the manner of the Japanese nation? Or the Chinese nation? Or the German nation? Or the Norwegian Nation? Or the Polish nation? Or for that matter, any other nation in the world that is commonly called a nation? Is the United States a nation in the manner and fashion of these nations? No she is not. And what is it that makes her different? The difference is that the United States contains not one people but two. The United States exercises sovereign control over two separate individual peoples, namely the White people and the negroes.

Up until the time that the United States made war on the South to force her back into the Union, the United States had been a free will nation, for the States had come together of their own free will and the people represented one blood, the European blood. Once the South was forced back into the Union, the United States became a forced will nation, but it was still a nation because it still represented one blood, namely the European blood. But once the United States made the negroes citizens she ceased to be a nation and turned into an empire.

There are three kinds of empires. There is a tribute empire, a commercial empire, and a system empire. A tribute empire is like Alexander the Great's Empire. It is based on the right of one nation to control other nations and to exact tribute from those nations. The idea behind a tribute empire is to enslave the defeated nations as whole nations and have them work for the mother nation. When a nation is conquered, the entire treasure of the nation is sent to the mother nation, and tribute is demanded from that time on. The mother nation levies as much tribute as the conquered nations are able to bear to support her own luxury.

A commercial empire is like the Empire of Great Britain. It is also based on the right of one nation to control other nations. The large distinguishing difference between a tribute empire and a commerical empire, is that a tribute empire wants the conquered nations to work for the mother nation, whereas in a commerical empire the mother nation wants to work for the conquered nations. England was not looking for tribute. She was not looking to capture treasure like the Spanish or Alexander. What England wanted was markets to keep her industries humming. England did not want the colonies to work for her. She wanted to work for them. If the colonies were to attempt to establish factories of their own, England was quick to nip them in the bud. And if any other country attempted to sell products to her colonies she made war with that country whoever they might be.

A system empire is an empire like the Roman Empire. It is an empire based on the right of a system to control all nations under it, including the one that gave rise to it. It is not based on the principle that one nation should benefit at the expense of other nations. It is based on the principle that the system should benefit at the expense of all nations.

A system empire is supported by those who stand to gain by the system, regardless of their nationality. Under a system empire national loyalty is discouraged and system loyalty is encouraged. A system empire is an empire at its most extreme development.

All empires are interested in dominating a people and holding them in subjection. All true nations are interested in helping their people rise above being dominated to where they can be self sufficient and be their own masters.

The first task of an empire is to reduce the people under its rule to a position of absolute subjection. In the past it was done with brute force. In the present it is done through the stratagem of breaking up national and racial loyalty. It is an application of the old tried and true principle, divide and conquer.

All empires that rise sooner or later fall. The world empire of Alexander the Great almost entirely disintegrated immediately after he died. His empire lasted not much more than twelve years. In those twelve years in which he was establishing his empire he killed many of the best men in all the nations he conquered. He robbed their treasures, destroyed their cities, carried off their best women, and laid a heavy tribute upon them. He devastated them, robbed them, and raped them. That can hardly be called desirable or natural. Tribute empires can only be maintained through sheer naked force. The moment the mother nation grows weak the tributary nations revolt and overthrow her.

Tribute empires hold the people in subjection by sheer brute force. Commercial empires hold the people in subjection by impoverishing the people and making them dependent upon the mother nation. System empires hold the people in subjection by holding out the possibility of gratifying their petty self interest of the moment.

England held her colonies in subjection by keeping them commercially and industrially weak. She made them dependent on her industry for the essentials of modern life. A man from India told me himself that the English cut the thumbs off the Indian weavers to make India dependent upon the textile mills of England. Alexander would have done the very opposite. He would have made slaves of the weavers by brute force and would have sent the cloth they wove back to his home nation. England's policy, however, was much superior, for it is much easier to control a people by keeping them impoverished than it is to control them with brute force.

A system empire controls its people by holding out the possibility of momentary gratification. It promises them a more luxurious life than a nation could promise them. It corrupts them through the promise of luxury. The citizens of the Empire of Rome were persuaded to renounce their national loyalty for the luxury the Empire of Rome promised to them. This means of control is the most effective, and that is one reason why the Empire of Rome lasted longer than any other Empire. It is also the most destructive of all means of control, for it corrupts the people at their very core. It demoralizes them and promotes immorality. The people are persuaded to betray their own nationality and own race, and once they do the people become a shiftless hodgepodge.

All empires that rise, no matter what kind, sooner or later fall. The tribute empires fall because the mother country becomes surfeited with luxury, unuse to work, and soft. The subjected nations, through the demands made upon them to work hard, become strong. In short, the mother nation sows the seeds of her own downfall by forcing the subjected nations to work and thereby forcing them to be strong. Tribute empires also fall because they spread

themselves too thin. They bite off more than they can chew. In addition they bleed the mother nation dry of its best national blood by sending the best men to the far corners of the world to fight their wars and to maintain their power. This policy genetically impoverishes the mother nation and the damage lasts forever.

The commercial empires fall because they do not destroy the national loyalty in the subjected nations. In fact, commercial empires encourage national loyalty because people in an impoverished condition have a natural tendency to stick together and to share each other's woes. When their national plight becomes sufficient there is a resurge of national loyalty and they throw off their oppressor, no matter what hardship it causes them by being cut off from their industrial essentials. The policies of England sparked the national consciousness of the American Revolutionaries, and most every other country she held under her thumb, including India.

If England had destroyed national loyalty by holding out the promise of luxury, she might possibly have kept her Empire intact for many centuries more.

System empires fall because of a deterioration in the actual quality of the people. In Rome's case she replaced her original population with a servile charactered population. What few original Romans remained were mixed in with this population. The population itself thus had no nationality and no common interest in each other's welfare. Their only interest was petty self interest, and petty self interest is not a sufficient bond to unite people together to resist a powerful enemy. The Empire of Rome fell because she was internally weak. But she probably would never have fallen if she had not been pressed from enemies on the outside. For system empires cater to the immediate petty

self interest of its citizens like a man pouring wine down a woman to make her happy and carefree. System empires continue the wine pouring until its citizens are so dissipated that they are totally helpless. No thought whatever is given to the quality or character of the future generations. Everything is done for the moment. System empires are not concerned with the welfare of any particular people, for its citizens include every type of people on earth. It is concerned with the welfare only of those who support the system whether they be black or White.

In commercial empires and tribute empires the mother nation is ranged against the conquered nations, whereas in a system empire the people of the system are ranged against those people who are opposed to the system. Opposition is interpreted as anybody who is not in favor of destroying national loyalty and racial loyalty, and who is not in favor of living for the moment.

System empires make citizens of everybody under their rule. Commercial empires make citizens only of those people of the mother nation. Taxation without representation was the rallying cry of the American Revolutionaries. Not only did England not make citizens of negroes; she did not make citizens of her own people. England's empire is a clear example of the right of one nation to rule other nations. All commercial empires essentially operated in the same way. They did not make citizens of negroes or aliens. And most all commercial empires controlled many negroes and many aliens.

The home base of the Empire of England was the island of England and it was never forgotten. In a system empire the home base is a nebulous concept instead of a concrete fact. The capital of the Roman Empire was changed from Rome to Constantinople which shows the extent to which

the Empire was divorced from the people who gave rise to it. This change of location of the capitol is tantamount to changing the capital of the British Empire from London to New Delhi, for the people of Constantinople were not Romans and they could not even speak the Roman language. The Romans eventually counted for so little that they could not even keep the capitol on their own soil. This total divorcement of the Roman Empire from the people who gave rise to it is a clear-cut example of a system empire.

The Romans, that is the Romans by blood, received their death blow when the Emperor, Caracalla, indiscriminately conferred Roman citizenship on all people living within the territory controlled by Rome and on all people who might be born thereafter within the territory controlled by Rome. There is only one political act in the history of the world that can be compared to it, and that is the passing of the Fourteenth Amendment which did the same identical thing in the United States. It conferred citizenship on everybody living in the United States and on everybody born thereafter in the United States.

Caracalla made everybody, under Rome's rule, a Roman. Negroes were Romans. Asians were Romans. Arabs were Romans. Everybody under Roman rule was called a Roman and was a full citizen of Rome. Originally, to be a citizen of Rome was a real privilege and a real distinction.

Caracalla was the son of the Emperor Serverus and when Serverus died, he conferred the rule of the Empire on his two sons, Caracalla and Geta, with the intention that the rule of the Empire should be divided between them. But Caracalla was quick to murder his brother so that he would be sole emperor. Then he conferred citizenship on everybody in the Empire.

After Caracalla had killed his brother he ordered the eminent Roman jurist, Papinian, to justify his evil act before the public. When Papinian refused, Caracalla put him to death.

Thousands of people, decent people, fell victims to Caracalla's senseless rage, but the degraded people of the Empire hailed him as a savior because he had made them citizens.

Caracalla reigned six years. His benevolent work was cut short because he was murdered.

The Roman Empire had become so unRoman that the next emperor was not even a Roman or even a European; he was an Asian. His name was Elagabalus. He was not a soldier or a politician. He was a priest in the temple of the Syrian Sun-god. He was evil and cruel, but the Empire hailed him as their Emperor. The Roman Empire had totally ceased to be the voice of Romans. It was a system that controlled everybody.

There are only two empires in the history of the world that have ever developed to this extreme development, and they are the Empire of Rome and the Empire of the United States. They both were republics originally. Then they turned into democracies. Then Rome went to an absolute one man dictatorship. The United States is still a democracy. She is still young. They both conferred citizenship on everybody which no other empire has ever done. The Empire of Rome worked to destroy national and racial loyalty. And the United States is working to destroy national and racial loyalty. The Empire of Rome encouraged intermarriage and intermixing and integration. And the Empire of the United States encourages intermarriage and intermixing and integration. The Empire of Rome controlled its people with the promise of luxury. And the Empire of the United States controls its people with the promise of luxury.

The Empire of Rome was not concerned with the survival of any particular race of people. And the Empire of the United States is not concerned with the survival of any particular race of people. The Empire of Rome engaged in huge welfare programs. And the Empire of the United States engages in huge welfare programs. In the city of Rome alone there were over two hundred thousand people receiving the poverty dole which consisted of wine, pork, corn, and oil; and free tickets to the public shows. In the city of Washington alone there are thousands of people receiving the poverty dole with which to buy wine, pork, corn, and oil; and tickets to the public shows. The Empire of Rome attracted former slaves to the capital city in great droves. And the Empire of the United States attracts former slaves to the capital city in great droves. The Empire of Rome deserted the people who gave rise to her. And the Empire of the United States is deserting the people who gave rise to her. The Empire of Rome conferred citizenship on everybody on the basis of where they were born instead of their race. And the Empire of the United States confers citizenship on everybody on the basis of where they were born instead of their race. The Empire of Rome was a system empire based on the right of the system to control everybody. And the Empire of the United States is a system empire based on the right of the system to control everybody. The Empire of Rome encouraged system loyalty. And the Empire of the United States encourages system loyalty. The Empire of Rome discouraged national loyalty because she had no nationality. And the Empire of the United States discourages national loyalty because she has no nationality. The legitimate nationality of the Roman Empire was the European nationality, but she could not encourage this because her citizens included Asians and Africans and every conglomeration on earth. And the legitimate nationality of the Empire of the United States is the European nationality, but she cannot

encourage this because her citizens include Asians and Africans and every conglomeration on earth. The Empire of Rome became unEuropean. And the Empire of the United States is fast becoming unEuropean. The Empire of Rome betrayed the nationality of the Romans. And the Empire of the United States is betraying the nationality of the Americans.

When empires fall, all that remains are the nations, for they are the real entities in nature. They are not built on the theory of artificial control. Nations have their foundation in blood and empires have their foundation in artificial control. When empires fall it always leaves the nations it has oppressed in a weakened condition. Even in the case of the tribute empires where the oppressed nations are forced to work, they are weakened by having had their best men exterminated and their best women taken from them. They are finally able to overthrow their oppressor because their oppressor grows weaker faster than they do.

Commerical empires weaken the nations under them by depriving them of the right to be self sufficient. Commercial empires do not always weaken the mother nation. Commercial empires are the only empires that are not wholly bad. They are bad for the oppressed nations, but the mother nation sometimes does quite well.

System empires are the worst of all empires because it destroys the people who gave rise to it. Witness the Empire of Rome. The Empire of Rome encouraged the repeopling of its country with a population of servile character. Then to keep the original people from rebelling it broke down national loyalty atomizing them into helpless parts. Once national loyalty is destroyed, system loyalty is all that is left.

System empires use all kinds of stratagems to bring this destruction to national loyalty. The promise of luxury is the primary demoralizing agent used. Once the people are demoralized, they are easily controlled. The promise of luxury is the forbidden fruit and the system is the serpent whose purpose is to have the people bite into the fruit of luxury so that they will be slaves forever. System empires are the very worst because they speak with beguiling words and tempt with the sweetest of fruit.

If the temptation of luxury does not bring about the expected results quick enough, the system empires resort to coercive laws to force the people to give in to their will.

There is a large distinction to be made between the laws of nations and the laws of empires. The laws of nations are simply a codification of the existing customs and they are written down merely to prevent misunderstanding. The laws of empires are not codified existing customs. They come wholly out of the blue. They come from the administrators at the top, and they are to be found nowhere amongst the people. Since the administrators of system empires represent all kinds of people they add together all the customs of all the people and come up with an abstract custom that is nowhere to be found amongst the people. The administrators of system empires feel that the abstract custom will contribute to the survival of the system. But the only way they can make the people follow the abstract custom is with the force of law. Therefore under system empires laws are not a codification of existing customs. They are a means to force the people to do something they do not want to do. Combining the customs of a variety of peoples is like trying to add oranges and apples and come up with something in between. But this is exactly what the administrators of system empires try to do.

The administrator might even be a good man, but when he tries to force an abstract custom on the people with the force of law he is doing wrong. But it is a weakness of the system, and sometimes the administrator is as much a victim of the system as the people who have to live under his rules. And this is why system empires are bad. It makes good men do evil deeds. It ruins good nations.

The laws of nations are a codification of existing customs. The laws of empires are not a codification of existing customs. The laws of nations are supported by the people at the base. The laws of empires are not supported by the people at the base. The laws of empires are supported by the people at the top, not the people at the bottom. The laws of nations are codified as an expedient to guarantee the survival of a particular race of people and therefore are readily supported by that particular race of people. The laws of empires are not an expedient to guarantee the survival of any particular race of people. The laws of system empires are an expedient to guarantee the survival of the system. The survival of the system acts to destroy national and racial loyalty, and the laws it enacts are in the interest of destroying national and racial loyalty. Therefore the people cannot possibly support the laws of system empires at the base. In other words, the laws do not elicit the moral support of the people.

The laws of system empires should not be called laws at all. They should be called imperial edicts. The laws of nations are a blanket to protect the people from the cold. The laws of system empires are a hot branding iron used to push the people this way and that.

If Alexander were to enact a lot of laws applying to his subjected nations, can it be maintained that these laws are of the same nature as laws passed by the nations them-

selves? The laws of Alexander are, in actuality, nothing more than imperial edicts.

If Great Britain were to pass laws in her Parliament requiring the American Thirteen Colonies to do something, can it possibly be maintained that these laws are of the same nature as the laws which the Parliament passes to apply to the English people? They are entirely different. One is in the nature of an imperial edict, and the other is passed with the welfare and survival of the English people uppermost in mind. The fact that the laws applying to the colonies come from a Parliament, clouds the issue of its being an imperial edict. But nevertheless, it is an imperial edict whether it comes from a Parliament or a sole dictator.

If the Roman Empire were to pass laws requiring its citizens to act in such and such a way, can it possibly be maintained that these laws are of the same nature as laws passed by a nation? The fact that the laws are to be applied indiscriminately to the citizens of the Empire clouds the issue even more than the example of the British Parliament. But the fact is, that laws passed by system empires are imperial edicts nevertheless. What it amounts to is, that an empire cannot make legitimate laws because the empire itself is illegitimate.

The only laws that a system empire can pass are laws guaranteeing its own survival and not the survival of any particular race of people. Since the survival of one's own race is always more important than the survival of a system the only way a person can be made to support a system over his race is to be forced to do it. Under system empires the means are imperial edicts, but the imperial edicts are disguised by calling them laws. The laws of empires, undressed, are nothing more than commands to do something. Whereas the proper nature of laws is a command not to do something.

The laws of empires are a positive active directing force. The laws of nations are in the nature of a negative prohibition against bad conduct. The laws of empires are a bull whip to drive cattle to the slaughter. The laws of nations are stalls to separate the cows so that they do not hurt one another. The stall is a negative prohibition against horning or kicking the other cow. The bull whip is a positive directing force and it does not have the welfare of the cows in mind. It has the welfare of the man who is handling the whip in mind. And the laws of empires are the whip and the handler of the whip is the system. The laws of nations are the negative prohibition of dead wood standing between the cows to keep them from hurting each other. The laws of nations are to protect the people. The laws of empires are to protect the empire. The laws of nations are like Robert's Rules of Order. They are to prevent confusion. They are agreed upon spontaneously without the necessity to bring in military troops to beat the people down. The laws of nations are a standard so that the people may go forward at a quicker rate. The laws of empires are a club with which to beat the people back. They are a hot branding iron with which to force the people this way and that. They are not agreed upon spontaneously. It is not even expected that they will be agreed upon spontaneously. The laws of empires are enacted wholly and purely with the interest of the system uppermost in mind. And the system by its very nature is ranged against the nations under it. So its laws must necessarily be ranged against the nations also.

The laws of empires are in the nature of a penal code at a county prison. They are not enacted with any expected agreement from the inmates. They are rules and possibly could be called laws, but they are certainly of a different nature than the rules of Robert's Rules of Order. Robert's Rules of Order are a codification of existing Parliamentary

customs. They were codified by Robert as an expedient for future Parliamentarians. The laws of nations are codified in the same identical spirit as Robert's Rules of Order. And the laws of empires are enacted in the same identical spirit as a penal code for a county prison. There is a large difference between them and it should always be kept in mind.

October 21, 1965

Chapter 34

The Binding Force of Nations

What holds nations together? How do they know who they are? To learn this it is instructive to take a look at the three major European nations of Germany, England, and France.

The Germans do not all know each other. The nation is too large to have the intimacy of a family. They do not live on an island. What then holds the people together? What makes the German nation distinguishable from other surrounding nations?

The Germans are a very sensitive people. This is never more clearly shown than by the music of their great musicians. Their music is the further most thing away from the thumping rhythm music of the negroes.

The music of the negro is making its appeal to the body. It is a music of rhythm where the body sways to and fro. It satisfies the urge to tap a pencil. It satisfies the body rhythm of the ear. It is a music of arm waving and foot stomping, and it finds its total expression of release in the body. And it is the body that is satisfied by the music.

The music of the German people is entirely different. The music of the German people appeals to the intellect. It appeals to the imagination. It is a music that is written to be appreciated in the mind as opposed to the body. It stirs the imagination and evokes emotions and sentiments of the greatest power and of the highest refinement.

It is significant that although the negro is intimately associated with music, he has never shown the slightest

interest in the music of the mind. He is infatuated and totally possessed by rhythm. It appears that the capacity to appreciate the music of the mind is not in him. In his evolution he has not yet come this far. He has the opportunity to purchase music appealing to the mind at the local record store, but he does not do it. Instead he purchases thumping, banging, rhythm music.

One of the most distinguishing differences between rhythm music and music of the mind, is that rhythm music is devoid of melody.

The melody is the binding force that holds a long complicated piece of music together. It changes each separate note from being a thing all by itself into a thing a part of something greater. And that greater thing is the entire pathos of the composition from the first note until the very last note.

The German appreciation for melody is a totally different appreciation than the negro ever experiences from his rhythm music. If one listens to the music of the great German composers, he feels the pathos of the people in that melody.

The German composers were writing for Germans. They knew their sentiments and the stirrings of their soul. They strove to express in music what men could not do in words. In the melody was the expression of boy and girl, children and people. It was a sum total of their experiences together.

The melody is a boy and girl in love. They are two discrete people like two discrete notes, but a binding force flows between them. And that binding force is the melody of the German people. It is the joys that two lovers experience in the spring as they sit on a river bank watching the water flow by. And in the background of the melody of

their joy is the sorrows of an old man who is walking up the lane to put flowers on the grave of his wife. His sorrows strike a new note and the melody changes. And yet further in the background is the joys and sorrows and tribulations of the whole people.

For the German does not think of himself as a discrete individual. He is always aware that he is a part of something greater. To divorce himself from the sorrows of the old man is impossible for him. And a binding force goes out to that old man as he passes by. And the melody of that binding force plays in the background as he sits with his loved one on the bank of the river. Not only that, it is impossible for him to divorce himself from the joys and sorrows and tribulations of the whole people. The melody of the people is always present in the back of his mind. It is the binding force. Any new experiences he has go out like criss crossing ripples on a lake.

The melody is intricate and varied and always changing. And each new experience is thrown on the background of all that has gone before it.

When he is in love his joys ripple out through the community making people smile and be happy. For that is a part of his joy also, for he too is made happy by their happy faces. Just as he would be made unhappy if they frowned and showed their scorn.

This reaching out and spanning the distance between two individuals is the melody that plays between them. This reaching out continues to every member of his people.

And this is the cultural binding force of the German people. A melody runs through the entire populace holding them together. If even one member of the populace is removed the melody changes. If one member is in misery the

melody changes. If one member is experiencing great joy the melody changes.

More than anything else this holds the German people together. For when even one member is in misery the others can feel it and it ripples out to the farthest border.

In contrast, other European people are not like this. They find their binding force in other factors.

England can look at herself on a map and know that she is an island and that all of the people on the island are English. The binding force is the very physical character of her island. She needs no melody. If an enemy approaches out on the water he is easily recognized as an enemy. The thing that makes the English English is that they live in England and other people do not.

But Germany is a people, not a land area. The land they occupy is called Germany, however. Germany has no clearly defined physical character. She knows where her borders are by where the melody stops.

And the German can feel it stop. He can feel the disconcern and coldness. When the melody no longer exists between him and another person, he knows that he is at the border of his people.

The German does not have the world plotted and squared. He has never dug a moat around himself. He knows where his people end, by where the melody ends, and this is where he fixes his border.

If one would remove all political boundaries from Europe in his mind, he would see what I mean more clearly.

If there were no political boundaries in Europe the Germans would still fix their domain as being at the borders of the melody of their people. They would have no desire to

incorporate a people in them that did not have that melody. As the people increased in population it would mean that they would necessarily have to expand by pushing out. And as they pushed out farther and farther the people on the other side would become further and further away from the melody in their sentiment. Because it is likely that they would be further away in blood.

But it is pre-eminently the melody that binds the German people. Their blood is similar because the melody plays best between people of similar blood. But even when they meet another person from another country whose blood they have no idea what it is, they will know whether he is one of them or not by whether the melody plays between them.

The Germans of Old did not need an island to know who they were. They could wander all over Europe as a people and still know who they were. The political boundaries of nations cannot be seen easily on a continent. A continental people have to depend upon something else besides the physical character of their country to define themselves. As Germany expanded from a little province into the nation she is today, she had to have some distinguishing character by which to know herself. And she knows herself by her melody.

The sensitivities of the people for the joys and sorrows of one another makes them think and act as one body. A threat to one of them is the same as a threat to all of them. They rise up as a body as if they themselves had been threatened. For the same pathos that runs through the individual runs through the entire people and they act as one.

In contrast one can observe the negro. His very music is indicative of his character. There is absolutely no melody at all in his music. There is never expressed the binding force of love that flows between a boy and girl.

The negro is entirely unaware that there is any such force. His associations are on a very practical basis. It is purely sensual. It is impossible for him to believe that one could be in love with a woman he has never kissed. To him love means to possess. And his only music is rhythm. The binding force of melody is no where to be found in a negro. He lives his life as a discrete individual cast upon the background of his own personal satisfaction. There is no uniting force in the negro except his color. In his color he finds the sole basis for unity. It is exceedingly simple to disunite negroes. One need merely promise favors to one and threaten another. No melody at all binds them into one solid sensitive mass.

The sensitivity to one's fellow man is one of the most important binding forces there is. But sensitivity does not necessarily have to be established on a melody. It can be established on other factors.

In Germany it is the pathos of the people that holds the nation together. In England the binding force is a quiet pride in her traditions. It is a pride in everything English. It is also a pride in her blood and her breeding, but she always frames this in terms of traditions. This is in keeping with her propensity to not be boastful. But secretly the English believe they are the most superior blooded people in the world, but they would never say this to anyone openly. The English are quietly proud of the fact that they have kept their blood free from mixture with non European stock.

But these things are not the only things that bind the English and make them sensitive to each other. Pre-eminently their sensitivity to each other is established on the glory of their island. Their island is their house. And the walls of the house bring the people together in one family. England is like a boarding house of men of different tem-

peraments, whereas Germany is like a family derived from the same father who paternally watches over them and sometimes dictates to them. But England is like a boarding house of blood equals whose binding force is the walls of the house and who co-operate with each other on the basis of honor and respect for each other. It is not a warm relationship. It is a formal relationship. And this formal relationship is precisely what makes the English seem so cold to everyone else in the world.

The three major European countries of Germany, France, and England can be compared to Ancient Greece. Germany would be a big tribe. She has the old tribal morality of every last man, woman, and child. She acts like a big family, which in fact she is, because her people are closely connected by blood. Germany would be Macedonia which produced Alexander the Great who is so famous in history. France would be Athens, for France is the cultural heart of Europe with Paris as the center, just as Athens was the cultural center of Greece. And England would be Sparta. The similarity between England and Sparta is striking.

Spartans always appeared to be cold to outsiders and were the least understood of all the Greeks. And the English always have appeared to be cold and are the least understood of all Europeans. The English instruct their young to not show emotion and the Spartans instructed their young to not show emotion. To the English any show of emotion is felt to be a sign of weakness. To the Englishman, his greatest enemy is his own emotions and he constantly fights to control them and he takes a satisfaction out of controlling them and takes pride in his discipline. The very discipline of the English that makes them seem cold to other people is the very joy of being an Englishman. Englishmen enjoy being in control. Their entire society and culture is

based on control. It is a military culture. In the vernacular, the English do not let themselves go. They are reserved. And the Spartans were the same way.

The English maintain a military state by the very nature of their culture. The English are constantly disciplining themselves which is the essence of a soldier. When it comes time to fight all they have to do is stand in formation and they're ready. No other people subject themselves to such deliberate discipline. This is precisely what makes the Englishman seem like a piece of ice.

The English are probably the most military people in the world although they would never say this and have managed to avoid this title. They have thrown the onus of being a military people on the Germans. And in this respect the English are superior to the Spartans, for the Spartans had to bear the onus of being a military state. But the English are not only military, they are clever. And they have thrown all the weight of this onus on the Germans.

Everybody in Europe and especially the English built fences around the Germans until they could hardly breath. And then when the Germans struggled to be free the English said, those naughty Germans. They're at their war-like maneuvers again. And the English would then come to the rescue and stomp them out. And then cover them up with blankets. And all the while England would be out conquering the world through out right military conquest. But she always blamed Germany for being a military people. This is the greatest trick that has ever been pulled off on mankind. The Spartans might have been good soldiers, but they could never have matched England for her sleight of hand tricks.

The Spartans were conservative and the English are conservative. The Spartans inwardly felt that they were the

most superior people on earth, but they were too dignified and formal to ever say it. Among themselves of course they said it and felt it, and had a certain feeling of well being by knowing it, but to outsiders they would never boast about it. For instance, a Spartan general would never boast of his feats. He would understate them in a very dignified manner or a light hearted manner. He would never make it seem that he had done something tremendously great or something tremendously serious. It would simply be a part of his duty and every Spartan was expected to do his duty. And the Englishmen are precisely the same. They understate everything or state it light heartedly as if wiping out an entire regiment is an every day task—simply a part of an Englishman's duty, and every Englishman should do his duty.

Contrasted,—a fellow like Alexander the Great boasted of his feats from one end of Greece to the other just like Hitler did. Instead of understating everything, he overstated it. Instead of making it seem that he had accomplished a little task he made it seem that he had conquered the world. Instead of stating the matter light heartedly, he stated the matter as if it were a case of life or death.

To give an idea of the light heartedness of the Spartan soldiers a little quote is in place. When King Leonidas and his three hundred men were facing the entire Persian army at the pass of Thermopylae one of his soldiers observed that the Persian army was so enormous that their arrows hid the sun. And another Spartan said, "So much the better, we shall fight in the shade." That is typically Spartan and that is typically English. They either make a light hearted affair of a serious matter or understate it till it is meaningless.

Sparta always maintained military hegemony of Greece in a quiet manner and England has always maintained mili-

tary hegemony of Europe in the same quiet manner. The English confidently feel that the English soldier is the most superior soldier on earth, and they are justified in this by having defeated Napoleon and every other European power at one time or another, but the English would never say this. It is enough for them to know it. And the Spartans were the same way.

The Spartans kept their old ancient system of government with two kings right up to the end while all the other Greek city states went for the newfangled republics and democracies. The Spartans simply added a house of commons and a house of lords, in effect, and kept their two kings and their blooded aristocracy. And the English have almost paralleled them identically. The Spartans kept their old iron coins while all the other Greek city states went for the new fashions. And the English have kept their old outdated system of money just like the Spartans.

England is an island and Sparta almost was an island. It was a peninsula with just a small portion of land connecting it to the main part of Greece. The Spartan cities were Spartan in their construction. They were not over done. They were conservative, and to other Greeks they appeared cold. And the English cities are likewise conservative, and appear cold to some people. But to an Englishman they appear wonderful by the very fact that they are conservative just as the Spartan cities appeared to Spartans.

The Spartans were never much on cultivating culture as some kind of thing to prostitute to the world. Culture to them meant their society and way of life and this was the beauty to them, and it is the same way with Englishmen. England has never produced many so called cultural works, but she has produced a society that is fine for Englishmen, and where Englishmen are happy. And this is precisely the

way Sparta was. Sparta did not take her satisfaction out of cultural productions such as statues and abstract art. She took her satisfaction out of being in control of the show. And England has been likewise. As long as she could control the world she has not been the least interested in statues or abstract art.

Sparta was driven to the wall time and again until everybody thought she would surely die, but just as surely she would call on some kind of secret reserve and come fighting back. And England has been the same way. Time and again it looks as if her island will sink under an enemy blow, but time and again she struggles to get her head and comes up fighting.

Sparta never went looking for a fight. She was more or less on the defensive. Some times she would avoid a fight so long and let the enemy build up his forces so much that it looked as though Sparta could not possibly win. This, in my opinion, is not wise policy but nevertheless that is what she did. And England has been the same way. She closes her eyes any time she sees any danger on the horizon.

Previous to the first world war, Kaiser Wilhelm built a great fleet to sink the fleet of England. And England did nothing. She closed her eyes to that awful threat,—but not completely. Kaiser Wilhelm was steaming across the North Sea to do the work when the British Royal Navy met him and blasted all of his ships out of the water.

Kaiser Wilhelm went home and he and all of his top men had a long consultation. After much deliberation they decided they'd better leave England alone.

This is the character of the English people. That little island has certainly made her mark on the world.

France is more difficult to analyse. Her binding force is a pride by Frenchmen of what she has done,—of the con-

tributions she has made to the world of arts, sciences, and political liberties. It is the world viewed through French eyes that life is not only to be lived, it is to be enjoyed. And with his group he finds pleasure and with that pleasure unity.

France is known primarily for her great art, but what truly made France great was her military prowess. Like Athens she rose to great heights but success was not permanent because she was not building for eternity. She lived for the moment.

France placed her emphasis on the apparent rather than the real. She placed her emphasis on her architecture and artistic productions. She did not place emphasis on the production of Frenchmen. Her architecture and art prospered but her people were forgotten by her.

She was not committed to the catering to, the protecting of, and the survival of the blood of Frenchmen. The important thing to her was not her people, but the trappings with which she hung her society. Any man of any race who could add dazzle to her fame was accepted and applauded. But she treated the French soldier who gave her victory as of no consequence and forgot him. Not that she did not appreciate his efforts but that she did not keep foreign elements out so that he alone could populate the country.

The Frenchman who gave Napoleon victory could have formed the base of one of the most military, prosperous, and dominant people of European descent. But instead France dissipated in victory and loaded her country with foreign elements.

Many countries can discipline themselves in defeat. But few countries can discipline themselves in victory.

April 12, 1966

Chapter 35

The European Racial Nation

Webster defines race as the descendants of a common ancestor; a family, tribe, people, or nation, believed to belong to the same stock; a lineage; a breed. He defines nation as a people connected by supposed ties of blood generally manifested by community of language, religion, customs, etc. (Webster's Collegiate Dictionary, fifth edition).

The words race and nation are intimately associated with each other. Nation was at one time a synonym for race and vice versa.

Webster defines nation as a people connected by supposed ties of blood generally manifested by community of language, religion and customs. The ties of blood are exhibited by the fact that it is evident that we all belong to the same stock, lineage, and breed. We are all white. Some of us are not negroes. Some of us are not Asiatics. The community of language is the Aryan language which is the parent tongue of all European languages. The common religion is Christianity. And the common customs is the Western culture. In short, the European race fulfills the definition of nation. Therefore the proper designation of the European race is the European racial nation.

Race originally was defined in a very limited sense applying only to people of a particular tribe or petty nation. As European society evolved the various tribes and petty nations interbred with each other to a degree, and some people have deduced from this fact that there has been much racial mixing, but those people are in palpable error.

Man did not appear on the earth in full bloom with his full knowledge. He had to learn. If he was mistaken in defining his own particular little small group as a separate race that does not require us to make the same error. We have the advantage of historical perspective and modern science and modern education. We should not disregard these advantages and define race in the same identical way as our ancestors did.

Because a German might breed with a Belgian the modern day advocates of integration conclude that there has been much racial mixing. This is pure nonsense. The race is the European race and Europeans breed with Europeans, and have done so since the beginning of time.

The word race originally had the meaning of a strain, and the German is a strain and the Belgian is a strain, and there has been much mixing of strains. But there has been very little mixing of race. The race is the European race. And who can show that the European race mixed with any alien race to a major degree?

The contention that the Europeans represent a mixed race is a gross misrepresentation. One could take the genealogy of most any European and trace it back thirty thousand years and he would still be dealing with Europeans. At the very base he would find the Cro-Magnon man.

The people who maintain that the European race is a mixed race are either confused as to what constitutes a race and what constitutes a strain, or they deliberately wish to mis-state the facts.

The European race is a pure race consisting of pure Europeans back for thirty thousand years. And who knows, but that it might not go back a hundred thousand years. Whatever the eventual finding, it is a known fact that the

Cro-Magnon man goes back thirty thousand years, and he was a European man. He looked just like the Europeans of today.

Of course when the Europeans split up and spread out over the wilderness they became out of touch with each other. They were in the same identical stage of evolution as the American Indian when the Europeans discovered America.

All of the Indians belonged to the same race. They all had the same origin. But all of the Indians believed that they belonged to their own particular race limited to their particular tribe. This was the natural result of the lack of historical perspective and the lack of education. If we fall into the same error we would be no better than they. All the Indians belonged to the same race. What they had in mind was that each tribe represented a particular strain.

If it is to be maintained that because a Cherokee breeds with a Mohawk that there has been racial mixing, the meaning of race loses its significance. Race is an all inclusive biological group, and a strain is a subdivision of that group. The mixing of strains and the mixing of races are not to be confused. There is a large distinction to be made between the case of where a Cherokee breeds with a Mohawk and the case of where a Mohawk breeds with a negro. In the case of the negro and the Mohawk there has been racial mixing, but in the case of the Cherokee and the Mohawk there has not been racial mixing. There simply was a mixing of strains.

And this is precisely the case in the history of the European race. Because an Irishman breeds with an Englishman the naive philosophers conclude that there has been a great racial mixing, and that no such thing as a pure European race exists. This is pure nonsense.

A race is a distinct biological group in nature. It is a real thing. And a strain is a variation within that distinct biological group. The race is the basic theme, and the strains are the variations. There is a prototype, and then there are blonds, redheads, and brunettes. But they are all of the same race.

A race is not an artificial thing. It is not an emotional thing. It is an actual thing. It is a real thing. It is a distinct biological phenomenon of nature. It is not dependent on culture or language. It is a biological fact.

And the people who continually maintain that there has been much racial mixing in the European race are gross prefabricators. Pray tell, what race has the European race mixed with? There are only three possibilities—the American Indian, the Negro, and the Asiatic. Now which race has the European race mixed with? And where does all this racial mixing come in?

The facts are that the European race has not mixed with the alien races of the world. It has remained a pure race. It is a distinct biological type.

Not only do humans see distinctions between the races, the dog sees the same distinctions. He is a master at making distinctions. A dog never makes a mistake about what a cat is. He knows it's a cat. And he is making the distinction for nobody's benefit. He does it because that is the way he is built. He can tell the animals of the animal world apart. He can tell a deer from a cow, and a cow from a horse. He can tell individual people apart. He can pick his master out of a crowd of a million people. He can even tell his master's car before it gets to the house. A dog is a very sensitive creature and a very critical judge when it comes to making distinctions. Man needs but to observe the behavior of the dog and he will learn who belongs to who.

A thousand White men can walk through a White neighborhood and never arouse the sleeping dogs on the porch. But let one negro walk through, and the dogs are aroused to fury. The dogs are aroused because the negro does not belong to the same type as their masters. He is like a wild animal walking in out of the woods.

The biological distinctions between the European race and the Negro race is a real and legitimate thing. Even dogs can recognize it. And they bestir themselves from their comfortable sleeping position to let out a few good barks of warning.

One might possibly say that the master of the dog trained the dog to bark at negroes and the dog's opinion is subject to his master's bias. That may very well be true. But still, in order for the dog to distinguish who to bark at, and who not to bark at, there must be a physical difference by which he can distinguish between them.

If the master of the dog were biased against people of German ancestry he would find it next to impossible to make his dog distinguish between people of German ancestry and Czech ancestry. If he were biased against people of Irish ancestry he would find it next to impossible to make his dog distinguish between people of Irish ancestry and Austrian ancestry. In short, there is no biological difference between them with which the dog could tell them apart. But he would have no trouble at all to distinguish the difference between those of European ancestry and those of African ancestry. To him they appear as two distinct biological types which in fact they are. To him they are as different as deers and cows.

A dog is an unbiased judge of what constitutes a biological type. He is not using abstract theory. He is using the senses God gave him. He is not being emotional or trying

to flatter anyone's ego. The distinctions a dog makes are legitimate distinctions and exist in nature. And if a man is true to himself he would have to be in complete agreement with the dog.

A race are those people who have a common ancestor, and it is obvious that Europeans have a common ancestor or else why would they all be White? A nation are those people connected by supposed ties of blood, and what could be more of a tie than to have a common ancestor?

The European racial nation exists as a biological fact. But like dissident brother and sister they have set themselves at odds with one another, and attempt to hurt each other.

November 13, 1965

Chapter 36

Morality and Its Refinements

There are three forces which rule over men. They are the forces of race, the forces of religion, and the forces of the political state. These three forces are founded on three bonds. The force of race is founded on the blood bond. The force of religion is founded on the spiritual bond. The force of the political state is founded on the practical bond. These three bonds give rise to three major kinds of morality that are in conflict with each other and are mutually antagonistic to each other. Understanding the nature of these three bonds and the way in which they give rise to the three major kinds of morality is essential to the understanding of morality.

The blood bond is established on biological affinity. It is the bond between mother and child, father and son, sister and brother. It is the bond between members of a clan through blood relationship. It is the bond between members of a tribe through common ancestry. It is the bond between members of a nation through ancestral relationship. It is the bond between members of a race through common identity and origin. And here it stops. The blood bond does not extend beyond the borders of the race.

The reason it does not extend beyond the borders of the race is that those beyond the borders are not suitable mates. For instance, a general mixing of the White race with the negro race would destroy the identity of the White race, which is to bring about its practical extinction, and this is an immoral act in terms of the White race.

The morality of race had its origin in the tribe. Within the tribe there grew up to be a body of customs governing the conduct of the tribe. These customs contributed to the harmony of the tribe which contributed to the survival of the tribe by holding it together. This body of customs came to be known as the mores (mor'a's). It was but a step further to call anything not in conformity with the customs of the tribe immore or immoral.

Morality then, understood as it was when it first evolved, meant to be in conformity with the customs of the tribe. A person who was moral followed the customs. A person who was immoral went against the customs. And the customs themselves were a survival mechanism.

So the proposition could be framed in other words. One could say anything contributing to the survival of the tribe is moral and anything contributing to the extinction of the tribe is immoral. This embodied the essence of morality as it was originally understood.

For instance, such things as adultery and stealing tended to disrupt the harmony of the tribe and when the harmony was disrupted it threatened the survival of the tribe. It could not hold up as well in the face of enemies through internal jealousies. Or the jealousies might become so rampant that the tribe itself would fall apart. Thus these things that tended to threaten the survival of the tribe were termed immoral.

The pre-eminent binding force of the tribe was the blood bond or loyalty to one's own kind, and all the customs and practices looked to the preserving of, or the strengthening of this bond. Any action which would tend to weaken or destroy this bond would be called immoral.

The opposite of immoral would be moral, and this gave rise to the idea of a moral obligation. In other words, it was

no longer simply a case of refraining from bad action, but now a person would be obligated to do good action. And good action was framed in terms of survival. Those actions which contributed to the survival of the tribe were good actions, and a person was morally obligated to do them. And once the idea of a moral obligation was applied to the individual, it was but a step further to be applied to the whole tribe.

It would now be that the entire tribe was under a moral obligation to act in such a way so as to guarantee its own survival as absolutely as it possibly could.

If the tribe were starving and right across the border there was another tribe fat and happy controlling a prime hunting ground, the starving tribe would be morally obligated to attack the fat and happy tribe and exterminate them to every last man, woman, and child so that they would never rise up to threaten them again or be around to consume all the food. It would be the moral obligation of the starving tribe to take over the prime hunting ground and populate it with children from their own loins. For in this manner they would guarantee their survival as absolutely as they possibly could, and this would be their moral obligation.

Morality then, as originally understood, applied to individual tribes, and the morality of each individual tribe would be in diametric conflict with the morality of the other tribes. Each tribe would comprise its own individual morality group with its own individual morality. The morality of the tribe was based on the survival of the tribe, and the survival of the tribe was based on the strength and perfection of the blood bond. Any practice which tended to weaken the blood bond was interpreted to be immoral and any practice which tended to strengthen the blood bond was interpreted

to be moral. And the tribe itself would be morally obligated to act in such a way so as to guarantee its own survival.

This is the old tribal morality. This is the original morality. This is the basic morality. On this foundation all other concepts of morality are built. And the essence of morality is survival. Anything which contributes to survival is moral. And anything which contributes to extinction is immoral. The definition of morality does not change. What does change is the scope and character of the morality group.

The next morality group to appear was the nation. Two weak tribes would join together to defeat a strong tribe. This combination would constitute a new morality group. The new morality group shook up all the old ideas of morality. Originally the idea of morality did not extend beyond the tribe but now it had to include two tribes which caused complications. Nevertheless, the old definition of morality continued namely, those things which contribute to survival are moral and those things which contribute to extinction are immoral. The definition of morality remained the same. What did change was the character of the morality group. Instead of including only one tribe, now it included two.

In order for the two tribes to get along they would have to co-operate and make concessions. The body of customs growing up, holding the two tribes together would constitute those things moral. And anything against those customs would be immoral.

When two tribes joined together it necessitated a major shift in thinking. And this major shift gave rise to two new concepts, and they were the idea of the political state and the idea of humanity.

In the case of Rome where three tribes came together voluntarily, to form Rome, each tribe had to surrender its

former morality and there was nothing to take its place. Once the necessity no longer existed for the members of the tribe to survive as a survival group their former morality became meaningless, for that morality's whole purpose was based on the survival of one tribe over all other tribes.

The members of the various tribes were asked to pledge their loyalty to a new concept, and that concept was the nation which was the nascent beginnings of the political state. The tribes had joined together for practical reasons on a practical basis. And the morality to which it gave rise is the morality of the political state or the morality of the practical bond. But these things did not happen spontaneously.

If the nation of Rome had pursued a policy of expansion by blood from the original three tribes instead of expansion by incorporation, the morality of the tribes could have been, more or less, gracefully transferred over to the nation. The nation would simply take the character and espouse the morality of a super tribe. But the policy of incorporating new tribes and peoples gave the nation the character of instability as regards morals, which prevented the normal national morality of a super tribe from ever developing. Instead the morality of the political state developed and the morality of humanity developed.

Men began to ponder on the question of morality. They might ask themselves. "If today I am a member of this tribe and all my conduct and all my obligation is regulated by the morality of the tribe, then tomorrow I am asked to transfer my loyalty to something else, what has become of my morality and my loyalty and my obligation? Is morality and loyalty and obligation something so cheap and transient that one can change it whenever he chooses like a dirty suit of clothes? If it can be so easily changed to include

two alien tribes, why should it stop there? If one moment my morality requires me to treat the other tribes as enemies, and the next moment requires me to treat them as friends, where is the sanctity in my morality? Can it not be just as well, that my enemies of today will be my friends tomorrow?"

Thus since the nation assumed a policy of expansion and a policy of incorporating new tribes as it expanded, the survival group was constantly changing and therefore the morality was constantly changing, and a morality that is constantly changing loses all respect. Men began to look beyond their borders to the people on the other side as eventual friends and realized that their morality would include those people one day also. And this constant looking beyond one's own borders gave rise to the concept of humanity and the morality of humanity.

When this concept first dawned on men I should imagine that it was a great revelation. For previous to this time morality was a particular morality applying to particular tribes, and the morality of the particular tribes were in diametric conflict with each other. But now instead of morality being a disuniting force it was a uniting force to unite all humanity. The philosopher who first thought of this must have experienced a tremendous sense of discovery, for previous to this time such a concept never would have occurred to anyone.

The concept of humanity and the morality applying to humanity has the appeal of being something absolute beyond which one cannot go. The absoluteness of the morality of humanity gave it an aura of inviolability and the character of being God given.

Since it was felt that the blood bond stopped at the boundaries of the tribe, and since the boundaries of the

nation or the boundaries of one's loyalty were constantly expanding, it was felt that some other bond must exist uniting all men of humanity and that bond was thought of as the spiritual bond.

With this new perspective men re-appraised the concept of the old blood bond and the relatively new political bond, and both of them in comparison to the new spiritual bond seemed to be inconsequencial. The blood bond stopped at the tribe. The political bond stopped at the boundaries of the political state, but the spiritual bond included all humanity.

The spiritual bond and the concept of humanity gave rise to Christianity. Christianity in turn became the voice of the new morality based on the spiritual bond existing between all men. Morality was now interpreted by saying anything that contributes to the survival of humanity is moral, and anything that contributes to its extinction is immoral.

The spiritual bond definitely does exist between all men. It is a real and legitimate concept. For men do feel that they are on a great ocean of the universe on a little ship together called the earth. They do feel that there are laws governing their relationship to one another.

The morality of the tribe was doomed to extinction because the tribe was too small of a survival group and could not stand up in the face of nations. Once the morality of the tribe was destroyed men searched for a new morality and the nation did not provide the answer at that time because it pursued the policy of expansion by incorporation, and the natural result was the concept of humanity with the spiritual bond holding them together.

The substance of that bond was that all men were the children of one creator and bound through the blood of him

to each other. And that one creator was God, and God was the ruler and king of all. His domain was the world and his subjects were all mankind. All humans were citizens of his domain and all humans owed their allegiance to him. Thus the spiritual bond uniting all men was the final bond in the eyes of the men of that time.

The proponents of the spiritual bond appropriated the word morality and gave it a new meaning. Being used for an elevated purpose the word itself became elevated until it took on the nature of being God given. The old meaning was completely forgotten. The word morality was now defined in terms of the survival of humanity. Everything which contributed to the survival of humanity was called moral. And everything which contributed to its extinction was called immoral. And since humanity itself was felt to be under God's special care, any immoral act against humanity was felt to be an affront against God himself and therefore the word moral took on the weight and character of a transcendent word regulating one's relation with God.

The morality of humanity is in diametric conflict with the morality of the tribe. The morality of the tribe requires that its members be loyal to each other and honor the blood bond first. It requires that they go to war if necessary to acquire new means of support in loyalty to their children and their own future generations. The morality of the tribe requires that it exterminate a hostile tribe totally and completely if that hostile tribe threatens its own survival.

The morality of humanity looks on the situation entirely different. It pictures both tribes belonging to the survival group humanity and bound together by the spiritual bond. If humanity is to survive it must promote harmony within itself, and those things which tend to promote harmony are called moral. Since war does not promote harmony it is

called immoral. War is a disuniting force within humanity and therefore threatens the survival of humanity. The morality of humanity requires that it do everything in its power to discourage war.

Therefore the morality of the tribe and the morality of humanity are in diametric conflict. In the tribe, war is the highest expression of morality. But in humanity, war is the highest expression of immorality. The survival of the tribe requires that it make war, and the survival of humanity requires that it not make war. They are in diametric conflict and there can be no compromise between them.

When men are torn between two loyalties and two systems of morality it promotes a state of confusion in their minds and they flick off and on like an electric light, one moment fighting for the survival of the tribe and the next moment fighting for the survival of humanity. They are thrown back on their instincts and choose blindly one or the other.

There is yet the third system of morality to be defined, and that is the morality of the political state. The morality of the political state is based on the practical bond. The practical bond and spiritual bond rose almost simultaneously and both sprang from the blood bond. They rose like two snakes from a basket, rising higher and higher to fight each other. The fight has finally ended in a draw with the separation of church from state.

The basket is the blood bond and the snakes still have their tails in the basket, but their heads are so high and they are so absorbed with each other, that they have forgotten that the blood bond gave rise to both of them, and supports both of them. And if someone were to throw the basket in the ocean, both snakes would drown.

The political state can either be a nation, or an empire, or any of the various political designations we see in the world. Nations are included because very often the governments of nations are illegitimate and pursue policies contrary to the interest of the nation. Nevertheless, these governments claim to be the representatives of nations so one must speak of them as such. Strictly speaking a nation cannot be ranged against itself. It is a blood survival group. But when it pursues a policy of expansion by incorporation as the Roman nation did, it loses the character of a nation and takes on the character of a political state. The only legitimate way a nation can expand and still remain a nation is to expand by having babies out of its own loins and populating new areas with its own blood.

The three tribes which went to form Rome were very similar in blood. They probably could have amalgamated to form a national blood and transferred their tribal morality to the nation without doing violence to all their concepts of life. But when this nation was not satisfied with three tribes, but started to expand by force and incorporated by force that is when the nation lost its character as a nation.

I have used the example of the tribe to illustrate blood morality because that is where it originated and that is where it was most prominent. But blood morality is also applicable to a legitimate nation. In fact, it is in the nation that it reaches its most stable configuration. It reaches a stable configuration in the nation because a nation is a large enough survival group to make it on its own. Whereas, a tribe must either unite with other tribes or else doom itself to extinction. The uniting of two tribes to form a nation is like a marriage between man and woman. But when the man begins to take more wives, the marriage loses the character of a marriage and the family loses the character of a family. A nation is a family of compatible tribes

united into one survival group such as the Anglo-Saxons and the three tribes of Rome. But the moment a nation gathers up every tribe it can, and nestles it under its wing and unites with it, it loses the character of a nation. It loses its character just as a marriage loses its character if a man would gather up every stray woman and nestle her under his wing and take her home to the house and unite with her.

The morality of the political state is founded on the practical bond. The practical bond is the bond that exists between a group of men who join together for practical reasons to form a survival group. And this survival group is the political state. The political state is not founded on the blood bond like a nation is, but is founded on the practical bond, for practical reasons, for practical survival.

For instance the United States formed an alliance with Russia during the second world war for practical reasons, and as soon as the war was over Russia became her mortal enemy.

Political states are not founded on such weak bonds, but nevertheless the bond is of the same character. The bond exists for practical reasons. It is not an expression of love. It is not an expression of compatibility. It is not the blood bond, and it is not the spiritual bond. The bond is solely and wholly of a practical nature.

The practical bond can be either forced or voluntary. The three tribes of Rome voluntarily joined together, and it was primarily for practical reasons that they did join together. In short, they formed a voluntary political state. But here it stopped. From that time on they forced alien tribes, peoples, and nations into their state. And these people were forced to co-operate for the practical reason that if they did not they would lose their heads.

In the case of Rome, all of the men of the Empire owed their sacred honor to Rome whether they wanted to or not. They owed their allegiance to Rome, and owed their lives to Rome, to fight on the battlefields for her existence. The allegiance and loyalty that she demanded and required was not founded on the blood bond or the spiritual bond. It was founded on the practical bond.

The idea of a political state is to survive and in order to survive it must grow stronger, and in order to grow stronger it must grow bigger, and in order to grow bigger it must incorporate new peoples in it. In order to make these people one, they must be reduced to equality and in order to reduce them to equality racial loyalty must be destroyed. Thus the interest of the political state comes into diametric conflict with the interest of the nation. The interest of the nation is to preserve and further itself as a blood survival group. The interest of the political state is to preserve and further itself as a practical survival group.

The Empire of Rome continued to expand until it no longer represented the people who gave rise to it. In fact, it acted to destroy the very people who gave rise to it by inundating them under a mass of alien peoples, a great many of them Africans and Asians, and gave these aliens equal rights so that the Romans were no longer masters of their own lands or their own destiny. The Empire acted to destroy racial loyalty, and the racial loyalty of the Romans themselves, so that the Romans lost their identity as a blood survival group. And once this happened they no longer could act as a group and lost their group morality. And being demoralized they had fewer children and their kind dwindled until eventually they were replaced by alien peoples from every other part of the Empire. The city of Rome was no longer Romans. It was the equivalent of New York

City changing from White men to Puerto Ricans and negroes. This process continued to the countryside so that in the end, the political state of Rome brought about the practical extinction of the very people who gave rise to it.

A political state is brought into being by people who have similar interest and who combine to further their interest. When the political state becomes a thing in itself whose policies act to destroy the very people who brought it into being, then the state itself has overstepped its bounds and its legitimacy ceases. The political state rightfully is in the service of the people who created it, and when it is not, it is illegitimate. The political state rightfully should contribute to the survival of the people who created it, and when it does not, it is illegitimate.

In the case of America, men of similar nature and blood voluntarily came together to form a political state to further their interest and guarantee their survival. Then this political state became a thing in itself divorced from the people who gave rise to it. Its interest was then not to serve the people who gave rise to it, but to serve its own interest. Its own interest was to be larger so it made the negroes citizens. Then it uses military force and the threat of fine and imprisonment to destroy all racial loyalty of the people who gave rise to it and introduces the negroes as equals into the body politic. Thus the political state is no longer an instrument to further the interest and guarantee the survival of the people who gave rise to it. On the contrary, the political state works to destroy the very force of honor and respect and loyalty for one's own kind that brought these people together in the first place to create the political state. In other words, the White men of America constituted a White nation and now the political state they created is working to destroy that White nation.

The morality of the political state is in diametric conflict with the morality of the blood bond and the morality of the spiritual bond. The morality of the blood bond is the morality of the nation, and the morality of the spiritual bond is the morality of humanity. The morality of the political state is ranged in diametric conflict with both of them.

The morality of the political state requires that it suppress the morality of the nation because the morality of the nation is a disuniting force within the political state. The morality of the nation requires that it honor the blood bond first and act in such a way as to guarantee the survival of a particular group of people bound together by blood. It requires further that it expand at the expense of the other blood survival groups. This could only cause disharmony and disunity within the political state. And things contributing to disunity contribute to the extinction of the political state.

If the political state remains loyal to its morality and the nation remains loyal to its morality, they will be in diametric conflict. There is no compromise possible between them. Either the political state will triumph and destroy the morality of the nation completely, or the nation will triumph and destroy the morality of the political state completely. Or they might reach a stalemate and stand and stare at each other in hostility like two cats with their hair raised on their backs, but there can be no compromise. They are diametrically opposed to each other.

The morality of the political state is also in diametric conflict with the morality of humanity. It is in conflict because the morality of humanity requires that there should be no wars and the morality of the political state requires that it make war to preserve its own existence. Political

states find it necessary to make wars to preserve their internal structure and find it necessary to make war to preserve their existence in the face of other political states. War is a disuniting force within humanity and therefore according to the morality of humanity, war is immoral. Whereas, in regard to the political states, war is the highest expression of its morality. For the morality of the political state goes something like this: anything which contributes to the survival of the political state is moral. And anything which contributes to the extinction of the political state is immoral. War or the threat of war is necessary to preserve the existence of the political state.

For example, it was the highest expression of the morality of the United States to make war on Japan. For if she had not made war she would have been conquered and would have ceased to survive. And to survive is the first moral obligation of the political state.

And likewise it was the highest expression of morality for Japan to make war on the United States. She felt that she was doing it in loyalty to her own people and in interest of her own survival, and a political state that makes war in interest of its own people and in interest of its own survival is being pre-eminently moral. But of course the morality of the political state is in diametric conflict with the morality of humanity.

The morality of humanity would require the United States to take down all immigration restrictions against the Japanese and the Japanese to do likewise, and then the two people to integrate and intermix until they were a hodgepodge of nothing. It would require them to embrace each other in brotherly love, and lay down their arms and walk hand in hand off to the sunset. The morality of humanity is in diametric conflict with the morality of the political

state. And there can be no compromise. Either the morality of humanity will triumph or the morality of the political state will triumph.

As the case stands now the morality of humanity and the morality of the political state have chosen officially, but not actually, to stare each other down like contesting cats. They have supposedly separated church from state. This is a matter of administrative procedure and mere show. What they can never do is separate the conflict of the morality of humanity from the conflict with the morality of the political state. This conflict exists and will continue to exist regardless of whether some administrator decides to separate church from state or not. All that he is separating is the administrative function. He is not separating the morality. The three systems of morality are inseparable from each other and are in constant conflict. And furthermore, there can be no compromise whatever between them.

As long as the world is cut up into petty political states, the world domain of humanity will be divided, and the morality of humanity requires that it be united. Petty political states are a disuniting force within humanity and there is no compromise possible between the survival of the political state and the survival of humanity unless all political states cease to exist, or one political state rules the world in the nature of the Holy Roman Empire. But this is not compromise. This is defeat.

All three systems of morality are in diametric conflict with each other. The most that can be hoped for is a peaceable stalemate, but stalemates have a way of not enduring.

The morality of the nation requires one to be loyal to one's racial nation first. The morality of the political state requires one to be loyal to one's political state first. The morality of humanity requires one to be loyal to humanity

first. All three of them are in diametric conflict with each other. For all three of them are demanding first loyalty when it is possible to give it to only one. The moment one pledges his loyalty to one, he is in conflict with the other two.

Thus each individual is torn between three loyalties. He is torn between the loyalty to his racial nation, and his religion, and his political state. The word religion can be used almost synonymously with humanity. Religion is the voice of humanity. There are other voices, but religion is the strongest.

The fact that men are torn between three conflicting loyalties produces a state of confusion in their minds until they do not know what to be loyal to. Is it any wonder that there is so much misunderstanding in the world? It would be enough to ask any man to be loyal to one loyalty. But to ask him to be loyal to three conflicting loyalties, all at the same time, is really asking too much. If there is to be any resolution of the problem, the three loyalties must be put in some kind of order with the most important one first, and the others to follow. Then one could honor the first loyalty first, and the second loyalty second, and the third loyalty third.

The first bond to appear in evolution was the blood bond. It is the bond of mother for child. If that bond was not honored no other bonds would be possible, for a child is a helpless creature and is dependent for his survival on the bond that exists between him and his mother. If the mother did not honor that bond and laid the child on a rock, there soon would be no people to honor any bonds. The blood bond must be honored first. The bond to one's children is the first loyalty and the standard by which every other loyalty must be judged. The blood bond starts at the

mother-child relationship and spreads in widening circles to include the family, the clan, the tribe, the nation, and the race. And here it stops. It stops here because those beyond are not suitable mates. And the boundary of those who are suitable mates constitutes the blood survival group.

The next bond is the spiritual bond. It unites all men under one maker. It endures whether political states endure or not. It should be honored next to the blood bond. But loyalty to the spiritual bond must be clearly secondary to the blood bond to one's own racial nation. One should not abandon his children or his race in the name of the spiritual bond.

The morality of humanity occupying the second position takes on a new meaning. The new meaning must be consistent with one's loyalty to one's own children and one's own racial nation. At the same time, the new meaning of the morality of humanity must be made as consistent as possible with the old meaning of the morality of humanity.

The new meaning of the morality of humanity requires one to treat one's enemies humanely. It does not require one not to survive. It does not prohibit a race from acting in such a way so as to guarantee its own survival. The morality of humanity does not say one shall not have enemies. What the morality of humanity does say is that all enemies should be treated humanely.

It cannot be wrong to want to survive. It cannot be immoral to want to survive. And to survive means that one's kind will survive. And in order that one's kind survive he must be loyal to his own kind first and to other kinds secondly. And one's own kind are those who are suitable mates which in the case of White men is the White race.

White men have the capacity to populate the world to brimming over. Honoring the first loyalty first, requires that

they honor the children in their own loins that could be, first, and other peoples secondly. But these other people must be treated humanely.

The next most important loyalty is the loyalty to one's political state. It is the least important of the loyalties, but it is the most demanding. The loyalty it requires is real and actual and must be exhibited on the battlefield. If one does not exhibit it, he may end up on the gallows or be thrown in jail.

The reason that the loyalty to one's political state is the least important is that it is founded on the practical bond. The moment that bond becomes impractical one's loyalty to it ceases. Things practical are easily changed when something more practical appears. The government of a political state is a suit of clothes that one changes whenever it gets too hot or too cold or worn out. There is hardly one country in the world who has not thrown off one government and taken on another, including the United States who threw off the government of England. Men are constantly changing their political states, and constantly changing the governments of their political states, because it is purely a practical matter. But regardless of the practical nature of political states and the governments of political states they exact a rigid loyalty. But the loyalty itself is transient and exists only so long as the relationship is practical.

The loyalty to a political state is the most shaky of all loyalties, therefore it works the hardest of all to promote absolute loyalty. Its primary method is to destroy every other loyalty in man so that the only loyalty left is loyalty to the political state. This is exactly why Russia tried to establish a Godless state. She did it so that the loyalty to the political state would not be in competition with the

loyalty to Christianity. By destroying the loyalty to the church and to religion, the only loyalty left was to the political state. In political states that have the problem of religion they try to destroy religion. In political states that have the problem of race they try to destroy race. The political state acts to destroy every other loyalty except loyalty to the political state. When every other loyalty in man is destroyed he has no choice but to turn his full loyalty to the political state, and of course this is exactly what the political states have in mind.

If one's loyalty to his political state comes in conflict with the survival of his race he must decide in favor of his race. Because the death of his race is the death of him. Once his race is dead he has no stake at all in the survival of the political state. The state is an organization to guarantee the survival of his race and when it no longer does guarantee it, he must necessarily cast it off.

If a man's loyalty to humanity comes in conflict with the survival of his race, he must decide in favor of his race, for without people there can be no humanity. If he is forced to witness the death of his race, he has no stake at all in the interests of humanity.

The first loyalty is loyalty to one's own kind. Nothing is more important than that one's own kind survive. The race is the real thing. Governments are books and papers and man made laws. Governments can be created overnight and destroyed overnight. But the race has continued from the dawn of time and will continue forever so long as people remain loyal to it. And if it passes from existence it can never be remade again.

July 21, 1966

Chapter 37

The Desertion of White Children

In ancestral Europe, the days of childhood were the most joyful days of one's life. One's school life was an intimate social experience whether it be at the feet of the tribal sage, or in later Europe, the countryside class room. Here the child was brought into intimate association with his own people and partook of the great heritage of his race. The intimate social experience of the class room provided the backdrop by which the customs and mores would be transmitted to the next generation. In the class room the forbidden topic of sex would circulate clandestinely among the children whose natural curiosity would be aroused by their own existence.

Thus the intimate atmosphere of the class room was more than a place to simply learn the ABC's. It was a place where the new generation learned of forbidden kisses and gleaned an insight into their future roles in life. And this was only proper and right. For these children some day would be mates to each other and some day would occupy their fulfilled positions in life.

In the intimate social experience of the class room the first awakenings of puppy love were kindled. And the boys would be shy and the girls would be confident that they were made of sugar and spice and everything nice. These thrills of childhood are one of the greatest joys of life.

On the way home the boy and girl might walk in misty reverence, and then romp through the meadows and chase

butterflys and smell the hay. And they would understand each other, for they would both be of the same blood. They both would experience the same things. They both would be thrilled in the same way.

A child does not have at his command a tremendous vocabulary with which to express himself. His relationship with another child is not a mechanical thing. It is a spiritual thing. It goes much deeper than mere surface words. And in order for that spiritual understanding to be possible, the children must be of the same blood.

European children are the most sensitive creatures of all humanity. The woods have a special meaning for them, and the gurgling of the brook, and the murmuring of the pines, and the smell of the hay. European children are thrilled by such things and it is even a greater thrill to have shared that experience with another child. And the sharing of the experience is done silently. It is done through spiritual rapport and union, and it cannot be done if the children are not racially similar.

Contrast this with the typical integrated American school. Our children are put in immediate association with negroes. We adults find the intimate association of negroes to be unpleasant. But for a child it is ten times more unpleasant because the association must be on a spiritual level. The child does not have the benefit of the defense mechanisms that an adult is able to use to protect himself from the negro who is bent upon forcing his presence upon one. The child is laid wide open to the advances of the negro. It is not right that our children should be forced to resist an alien race unaided by ourselves. We are morally obligated to protect our children. We are morally obligated to see that their childhood is a joy. The joy will be destroyed if a child must constantly use all his energy to de-

fend himself. The beauty of childhood disappears and it becomes the reverse.

An unpleasant association destroys the beautiful childhood of European children. A butterfly to a European child is a precious thing of beauty. He appreciates its delicate wings and beautiful colors and inside of him a certain sentiment is thrilled. And with European children he can share that thrill through spiritual understanding.

Yet our children are forced into intimate association with negroes. There is no spiritual understanding between them. When a European child looks at a negro child his understanding stops at the surface. He cannot look down into his eyes, for he is met by the barrier of an alien race. This association cannot possibly contribute to the happiness of a European child. It cannot possibly contribute to making his childhood a joyful childhood. It cannot possibly contribute to the development of his natural sensitivities. It can only kill them.

In an integrated school I have witnessed myself a little negro boy squeezing a little White girl in a bear hug. The parent of the little girl had been forced to desert her in an integrated school because of the laws of the government. She was left alone to try to protect herself without any help from anybody. And this little girl in the school yard that I witnessed was in tears from fright and bewilderment. But we are told that it is the height of morality to desert our children in such circumstances. This is what we are asked to subject our children to.

That a full grown adult woman should be made to bear the embrace of a negro man is a crime. But that a little White girl innocent of the ways of the world should be made to bear the immediate pressing contact of a negro is the highest crime imaginable. It is the duty of White men to

protect their young, and that scene could never have happened in a White school.

I can imagine that when the little girl went home crying to her daddy, telling him that she did not want to go to that school anymore, he had to tell her that our leaders required her to go to that school because the negroes wanted their children to have the opportunity to associate with White children. He would have to tell her that all the schools had negroes because the government required it. He would have to tell her that for the sake of the psychological well being of the negroes that our leaders had passed a law requiring White children to associate with negro children. He would have to tell her that for the sake of the elevation of the negro our leaders have made it absolutely mandatory that she associate with them.

The little girl would be dumbfounded. It would break her heart to know that the leaders were helping the negroes instead of her. She would feel that if they were her leaders, they should help her.

But all of it would be a mystery too much for her to understand. She would just have a sense of being deserted. She would have the feeling that her leaders did not care about her. She, a sensitive little girl, is sacrificed for the psychological well being of negroes. And millions of White children are sacrificed for the psychological well being of negroes.

But more than this, somehow the little girl would feel that it ought to be her daddy that helps her. When she realizes that her daddy cannot help her, her faith in her daddy is irrepairably shaken. She would feel that somehow she was being deserted,—that her daddy, no matter what the leaders say, should still do something for her. He should not desert her. He should not leave her alone in that school. And when he does, her faith is shaken to the very roots.

And by extension her faith is shaken in all White men. Her own people have deserted her to face negroes alone. And a child will not be deceived. They know when they have been deserted and they do not forget it, and it hardens them and ruins the beauty in their life.

The mystery of woman rises and falls according to whether her upbringing were unpleasant or whether it were conducive to nuturing her natural sensitivity. The mystery a woman is her femininity. If she is subjected to a harsh or unpleasant atmosphere when she is a child it changes her.

Could a church strive to bring forth the native sensitivity and reverence of its congregation if it met on a wharf of a busy harbor? Could the congregation draw up seats right on the wharf, with longshoremen bustling by, and be expected to feel the same reverence that they would feel in the quietness of a church? Could they be expected to strive to sing beautifully with the noise of the busy harbor dinning on their ears?

Yet these same people subject children to inhospitable atmospheres their entire school life, effectively drowning out their native sensitivity.

In adult society men effectively separate themselves from negroes by carefully selecting the neighborhood in which they live. And yet, what no man willingly does himself, he forces children to do. He thrusts children among negroes. Children who are the least able to protect themselves are made to bear what adults avoid.

In the intimate social experience of the class room the sensitivities of the European child were traditionally brought to higher perfection. In order for the native sensitivity of the European child to blossom it must have a congenial atmosphere and not be subjected to an inhospitable atmosphere.

One can take a seed from a beautiful flower and cast it into a fire and ruin it. The sensitivity of a European child can be ruined by casting it into an inhospitable atmosphere.

It is a high crime to desert little White girls, and it is no less of a crime to desert little White boys. It is absolutely immoral to thrust upon little boys the full responsibility to use their every energy defending themselves from an alien element when they should be enjoying the joys of childhood.

In their entire recorded history, White men have never put their children on the front to meet an alien element. Mature White men do the defending and the children stay behind. The proper place for White children is behind the lines.

Children have always been important to White men. They treasure them. The natural ancestral rearing of the White child has always been to be nurtured as a treasured possession to be brought to perfection. And when he is a man there is no man his equal.

It is absolutely immoral to set a little White boy in immediate competition with a negro, for he is not yet a man. It is the responsibility of the men only, to defend the boundaries of their race and their society. It is not the responsibility of children.

To me, the greatest injustice in putting little White children in with negroes is that little White children are totally innocent of the responsibility for the negroes being here.

The White child did not bring the negroes over in a slave ship. He is totally innocent of the act. What it amounts to is, that the child is made to bear the punishment for the mistakes of his ancestors. I do not believe in this. I believe it is wrong.

Some people will say that the little negro is not responsible for being here either, and that it would not be right to make him suffer for something he had no control over.

In the first place, I deny that he suffers by attending an all negro school. I have been in many negro schools and many White schools and there is little difference in the structure and quality of the buildings. The schools are certainly comparable. But I believe that the main issue upon which integration is based is that the little negro children are psychologically damaged by not going to school with White children.

I feel exactly opposite. I feel that the most sensitive child will receive the greater psychological damage and having observed negro children and White children and having been a White child myself, I know which one is more sensitive. I certainly know with as much authority as the negroes know. And I say that the White child is more sensitive and therefore is damaged more by an association between White and black, than the black is by the lack of it.

But I will not base the argument on something that cannot be proved. But this I will say: I am a White man and I owe my loyalty to White children. It is my duty to do everything I can to make their childhood a joy. This does not mean that I wish to make a negro's childhood miserable. On the contrary, I believe that as long as they are amongst us, everything should be done for them that can be consistently done without infringing on the rights of White children.

In short, I do not believe in making White children suffer for the errors of their ancestors. I do not believe in using White children as an instrument to make negroes happy. These children are our most precious possession and to deal with them as if they were some kind of bargaining

power revolts all the higher sentiments and the very basis of the structure of the morality of a White man, and the basis is his children.

We are duty bound to supply the most joyful childhood we can to our children and we cannot escape this duty by saying our ancestors should have never brought the negroes over. Regardless of what our ancestors did we are obligated to do right by our own generation.

There is another consideration. In a class room of thirty White children a White child has one in thirty chances of finding a friend of his own disposition and temperament. If the class room is composed of two thirds negroes and only one third White, he has only one third as much chance of finding a friend of his own temperament and disposition.

Some White children find it difficult to find a friend in thirty White children. How much more difficult it will be to find a friend in only ten White children. Of the ten White children half of them would normally be girls and half of them boys, so that means five girls and five boys. Some of the most enduring friendships are established in childhood and these White children are deprived of the opportunity that should have been theirs.

There is a school I know of that has only four White children in a whole class room of negroes. These White children are denied the opportunity for finding friends. They are denied the joys of a White childhood. And if one White child any where in the country is sacrificed for the sake of the negroes it is wrong. The children who have to face this thing alone are the very ones we should be concerned about.

There are some people so callous as to make out this is all a myth and that White children can find ample friends among the negroes and enjoy the joys of childhood amongst

a school of negroes. These people, almost to a man, are totally isolated with their children going to nice little private schools or public schools with only one or two negroes. But I say to them, give me your children and let me put them in these schools and see if you say the same thing after they have spent twelve years of their lives in this kind of environment.

I know that for myself, if I were a child and abandoned in such circumstances, I would hate school, and as soon as I was able, I would quit school and never return. And this is the kind of thing that our innocent children are being cast into.

In a White school a White child has many chances of finding a friend, but in a school with just a few White children his chances are decreased proportionately. And why are they decreased? Why cannot a boy and girl sing "School days, rule days,—and I wrote on your slate I love you Joe" like they once did? The reason is that innocent White children are being made to pay for the errors of their ancestors. God himself said this is wrong. Under the Old Testament it was the policy to levy punishment on the progeny of the wrong doer. But Jesus condemned it and changed it. No child must be made to pay for the errors of his ancestors who have transgressed God's law. This is God's commandment. And what else is putting White children in with negroes except making them pay for the errors of their ancestors?

The time of childhood is the most precious time of one's life. Once it is gone it is gone forever. If one misses a wonderful childhood he never has a chance to redo it. His chance is lost forever when childhood passes. And if a child is made to associate with a people who are totally alien to him, how can his childhood be wonderful?

The best part of every child's day is spent in school. The fondest childhood memories are built around one's school days. How can a child find community of interest and spirit with negroes? How can it be any other thing but a continual nightmare?

People know what is right and what is wrong in their hearts. They need but say it. And who can say it is right to force a child to do something no adult would want to do? And no adult would want to trade places with a White child in a negro school.

Some people say that it does not matter to children. Do they forget that a child is the most sensitive creature possible. He can sense when his mother is angry or discontented or when she is happy. He senses things. He is the most sensitive of people. And yet some people claim that it does not bother him a bit to be forced into association with negroes. These people must be heartless, or else be blind, or else be criminals. To abandon White children amongst negroes is nothing less than desertion and desertion is criminal. I am not talking of the parents. I am talking of the people who made these laws that force these things on innocent children and innocent people.

Without White children life becomes meaningless. They are the very last persons that White men should turn against. Yet ordinary White men are asked to take their children down to a negro school and desert them there. This thing cannot continue because it is morally wrong. It is morally wrong for White men to desert White children.

The children have absolutely no control over who the negroes are. They are picked and assigned by a government agency. Every negro a person sees on the street had to be in a school at one time. And with an integrated school sys-

tem innocent White children will be forced to be in immediate association with every variety of negro that exists.

When adults think of negroes they think of the negroes who are decent because they will have nothing to do with the ones who are indecent. But the innocent child is forced to associate with every kind of negro indiscriminately. He does not have his choice. The choice is made for him.

How many adults would like to be under the power of a law that required them to be in immediate association with the most unappealing negroes they had ever seen on the street? Yet all negroes at one time had to go to school and if the schools had been integrated they would have been in immediate association with White children.

By the time these unappealing negroes reach the higher grades they are found out and got rid of, but the innocent young White child is made to associate with them in his most delicate age, for it takes a while to find out who the unappealing negroes are. And to find out, innocent White children are used as guinea pigs to test out which of the negroes are unappealing and which are not.

How many White people would like to have the government divide up an entire negro community into groups of thirty and then force the White adults to spend seven hours a day, five days a week, nine months a year, for twelve years of their lives with those negroes? How many adults would like that?

But this is exactly what is being forced on innocent children. But in the case of the children it is a hundred times worse, for the innocent young children do not have the defense mechanisms of adults. The innocent young children have every right to expect that their adults will be solicitous of their welfare. They have every right to expect

that they will not be deserted like a child abandoned in the woods.

Another consideration is that wealthy negro children will almost certainly flaunt their wealth in the face of poor White children. The innocent White child will be made to feel shame for his clothes and by extension he will be ashamed of himself and his family and his parents.

The morality of this society places its value on the cut of a man's clothes and a child is not immune to the morality of the society. There is no possible way of shielding him from it. This shame will damage a child and it most certainly will damage a sensitive child. And if the child is very sensitive he will be ashamed to even tell his parents about his shame.

But even if he did tell them, what could the parents do? They could not possibly try to keep up with the wealthy negroes. They would just have to bear the agony of not being able to do anything. And the White child would have shame where he never would have had it before.

White children are not responsible for the negroes being in the country. It is a crime to make them pay the penalty as if they were the ones responsible.

October 10, 1965

Part III

Survival as it Applies to us Today

Introduction to Part III

White men on the American continent face a special problem. They are faced with the problem of the negro. The fate of the White race in America will turn to a large degree on how this problem is solved. It can be solved in the manner and fashion of generous aristocrats or it can be solved in other manners. There is a great latitude as to what type of solutions might be reached. But one thing is almost certain. The destiny and survival of the White race in America is dependent upon choosing the correct solution. And by survival I mean the survival of the White race in America until the end of time like the Europeans have endured in Europe and like the Chinese have endured in China.

July 16, 1966

Chapter 38

The Contest of Races.

Once there were four great races in the world. One of them has already passed into oblivion. The American Indian is no more. The three remaining are the European, the Asiatic, and the Negro. Eventually one of these races will come to populate the world to the exclusion of the others. It will take place through the operation of the laws of survival of the fittest.

The laws of survival of the fittest operate whether people want them to or not. They operate whether people like them or not. The laws of survival cannot be repealed or annulled by anybody. They are as absolute as the sun in the sky, and will operate on life as long as life exists.

One of the basic laws of survival is that the most fit will come to populate the earth to the exclusion of the others. It has already taken place on the American continent and on the Australian continent, and it will continue to take place as long as the world exists.

Each race at this very moment must either be expanding or contracting. It is inconceivable that the three races are standing absolutely still—neither expanding, nor contracting. If they are all expanding they must eventually come in conflict with each other. They cannot expand forever and not come in conflict with each other. If they come in conflict with each other either one or the other must triumph, or they might all agree to not expand any more and stand absolutely still which is inconceivable, or one might agree to contract so

that the others might have room to expand. Although this seems inconceivable it is not improbable. In fact, it is precisely the policy the Europeans are pursuing in regard to the negro race. The final possibility is that the races might forego contesting for the limited means of support of the world as discrete survival groups, and instead dissolve themselves totally and amalgamate with each other. In every case at least two of the races will disappear, and in the case of the amalgamation all three of the races will disappear.

Since by amalgamating every race loses, it is more likely that one race will eventually triumph over the others. Each race has the capacity to populate the world out of its own loins. It does not need to amalgamate to populate the world. And its morality requires that it does not amalgamate. It requires it to be loyal to its own children and its own blood. But this has not always been the case. In some instances there have been great amalgamations. The Europeans who migrated to India back before the dawn of history amalgamated with the native negro population and in the process destroyed their own race. They are no longer Europeans. They are not Asiatics. They are not even negroes. They are a combination of European and negro. The amalgamation took place millenniums ago, but it is still as evident today as if it had taken place yesterday. The Indians of India are the only large body of people who do not constitute a legitimate race. Their race is a mulatto race.

The three races that remain in the world today have many choices before them. And in particular, the European race has many choices before it in regards to the negro race.

The European race has the choice of limiting its population to smaller and smaller areas and thereby exterminate itself, or it has the choice of expanding its population to larger and larger areas to guarantee its survival. It has the

choice of encouraging birth control and thereby condemn thousands and millions of unborn White children to non existence, or it has the choice of acquiring new means of support so that those children might be born and live and know the joys of childhood. The European race has the choice of expanding or contracting. It has the choice of expanding vertically or horizontally. Vertically is the building of apartment houses to have people living on top of one another. Horizontally is acquiring new lands so that the people can spread out over the countryside and raise their children in the manner of their forefathers. The European race has the choice of looking on the world as belonging to somebody else, or it has the choice of looking on the world as belonging to it. It has the choice of either honoring the right of its own children to live, or honoring the right of other people's children to live. It has the choice of amalgamating with the negro to form a mulatto race, or it has the choice to preserve its own identity and to not amalgamate with the negro race. It has the choice of encouraging the negro race to expand by leaps and bounds, or it has the choice to do everything in its power to keep them from expanding. The European race has the choice of supporting the White men in Africa, or it has the choice of supporting the black men in Africa. The European race has the choice of making itself stronger or making itself weaker.

The races will not stand still. It cannot be maintained that they will stand still.

The world constitutes a limited means of support. If all the races expand they cannot expand forever and not come in conflict. We have no reason to believe that the Asiatics are going to agree to allow us to have half the world when their own children are starving and need more support. There is no good reason to believe that they will not treat us just as we treated the Indians. If a conflict must come

it simply makes sense to be in the strongest position possible. And it does not make our position stronger by encouraging negroes to populate the world.

It is an accepted precept that in numbers there is strength, and in order to have numbers one must have support, and every means of support that is supporting negroes now, could be supporting Europeans. And that is the position in which we would be the strongest. For certainly it must come to be that there is a final contest between the European race and the Asiatic race.

In the 1961 World Almanac and Book of Facts of the New York World-Telegram under the subject of foreign countries under the specific title of Tibet at the very end of the entry, the last sentence reads: "The international Commission of Jurists at Geneva June 19, charged the Chinese with genocide."

It is very difficult to get any information on the policy of extermination the Chinese pursued in Tibet. But that they did pursue a policy of extermination in Tibet is a fact as indicated in the above sentence. The information is very sketchy, but it is my understanding that the Chinese sterilized the Tibetan men. This is the modern way to kill a people with out ever firing a gun.

But there are some people who would not consider this killing a people because the Tibetans still live and breathe. This is especially true for those people who have no loyalty to their unborn generations. They would view the situation as if nothing had happened.

The Chinese are making great capital out of people who have no loyalty to their unborn generations. But the Chinese themselves are loyal to their own unborn generations and to their own people. To them this is a question

of morals and loyalty, and both their morals and loyalty require that they exterminate the Tibetans.

And his moral obligation and loyalty to his own children will eventually require him to exterminate us. For the pressure of his own population no longer makes it possible for him to allow us to continue to live. He needs room for his own people.

When the question is put to him whether he would rather exterminate a few million of us to make room for his starving people or let his own people and children die in misery, I am sure he will answer in favor of our extermination. And it will be no trouble once we are weakened.

The Asiatic, as typified by the Chinaman, views the world as overpopulated with other people. His duty is clearly to decrease the population of the rest of the world so his own children can be born and live decently. For his own children are the most valuable thing on earth to him, and that is understandable. They are more important to him than the entire European race.

It is incontestable that his children have a right to live. It is incontestable that in order for the thousands and millions of Chinese children to live they must have more means of support. And support to a Chinaman means land. He must acquire new lands.

The Chinaman would sincerely hope that he would not have to fight for the land to raise his children, and this could be easily accomplished if all the other people in the world would stop having babies. But because the other people of the world continue to have babies it causes a critical population problem for the Chinese. To the Chinese the world is overpopulated with the wrong kind of people. The only alternative left to them is to make war to acquire

new lands for their expanding population. If all the other people of the world would voluntarily control their own birth so as to not have any more children, the prospect of war with the Chinese would be removed.

The land of the world belongs to no people absolutely. God did not write on tablets of stone that such and such a country would belong to such and such a people. He left the division of the land up to the natural laws of nature. And the laws of nature are apparent: The strong survival groups will occupy the best part of the world and will expand. And in this way evolution will continue and the higher forms will rise to triumph. This cannot be against God's will because it is inconceivable that he would wish the lower forms to triumph or wish stagnation.

The boundaries of China are the boundaries of its people. As its people increase its boundaries must necessarily increase also. It is like a great herd of buffalo. It occupies the ground it stands on, and the ground it stands on is the extent of its domain. And when a new buffalo calf is added, the domain must increase.

China's population did increase, and when it did, it had no choice but to cross the borders into Tibet. The boundaries of China are not some political abstraction. The boundaries of China are the boundaries of the people. But the boundaries of Tibet are purely political, and the Chinese could not see the line drawn on the ground.

The legitimate occupation of a nation is to guarantee the survival of its own people. And China is a nation. In order to guarantee the survival of its people it must be stronger. In order to be stronger it must have more people. In order to have more people it must have more support. A given amount of land will support only so many people. When that maximum is reached the only way to support

more people is to acquire more land. Since the world is already taken up when one tries to acquire more land one is met with resistance and that resistance is called war. A nation that is true to the interest of its people has no choice but to pursue a policy of expansion, not necessarily war. But most always the people who are encroached upon rise up and fire guns and that causes a terrible war.

The alternative is to contract and to get weaker and weaker until one is snuffed out. In order to survive one must be strong. This is a very elementary principle. Those things which contribute to the strength of the nation are moral. And those things which contribute to the weakness of the nation are immoral. And one of the things that contributes to the strength of a nation is to have more people and more land. Therefore the nation is morally obligated to pursue a policy of expansion. If it could be shown that to have more people and more land weakens the nation, then expansion would be immoral.

The following is a scene that could have taken place as the nation of China pressed upon the borders of Tibet.

A Tibetan priest seeing the ominous threat of having his country overrun by the Chinese goes down to the border to try to persuade the Chinamen on the border to not overrun his country.

He expected to find soldiers, but the soldiers were not there. But across the border he could see a little Chinese hut and decided to cross over and speak to the owner. He was surprised to find a very young man and his wife and his two children. The hut was not yet finished and was rather crude, but the young man welcomed the distinguished priest into his humble abode.

The priest noticed how underfed the young fellow was as contrasted to his own well fed body clothed in flowing robes.

The priest asked the young man if he knew of the impending plans of the Chinese nation to overrun his country, and asked him whether he approved. The young man said that he did approve. Thereupon the priest went into a long dissertation of why it was immoral and wrong, for he was very learned in such matters.

He began, "our people have never attacked the Chinese or have ever given them any reason to wish our extinction. We have lived peaceably in these mountains for centuries. We have established a wonderful culture. We have established great universities. We have studied the mysteries of our existence and the universe. We have built cities in this most inhospitable climate, that no one else ever wanted. Our creations have been wrought with our own hands through our own labor. This land is ours and by right ought to be for eternity. The force that would destroy our country can only be consummate cruelty and against humanity."

The young Chinaman was very polite. He disappeared behind a curtain and reappeared with an emaciated baby.

"Is he not human," he said to the priest? "Is it human to let him die of starvation? Is it human for the people of Tibet to keep all of that land for themselves when me and my baby are starving? Over the border I see acres of unoccupied land. I could live there and raise food there. By what right do you keep me out? Did God give you the land? Does He wish that I shall perish from starvation so that you can have your spacious parks? You ask for universities. All I ask is food. It is my right to survive. And it is my child's right to survive, and that is beyond question."

Behind the Chinaman living on the border lay seven hundred million more people just like him. The Tibetan tried to persuade the Chinaman that if the Chinese would stop having so many babies they would have no problem. But the Chinaman was not willing to accept the fact that it was more important for Tibetans to have babies than it was for Chinese to have babies. Somehow he believed that Chinese children were as important as any other children on the earth, and believed they deserved a place on it, as well as any other children. The Chinaman's problem was not his own babies or his own population. His problem was the population of the Tibetans. If there were no Tibetans he would have no problem.

As the Tibetan priest returned to his temple he passed by the beautiful universities and libraries and spacious parks. He passed the palace and there on the palace grounds was the young prince riding his pony, dressed in silk brocade with many attendants surrounding him.

The priest mused to himself. All the Chinaman wants to do it to put a Chinaman in the place of every Tibetan. Only he will put three Chinamen in the place of every Tibetan because he can live on so much less.

And it is true. The Chinese can starve any other people out. They look on the world as an utter wilderness defended by a handful of selfish people. But those other people know that if they let the Chinese in they themselves will soon disappear.

When the Europeans first came to the American continent, to them it was a wilderness. But to the Indian who was living here it was over populated with hostile tribes that constantly encroached upon his hunting grounds. It was necessary to make war to preserve his means of support. And then the Europeans came and starved him out.

The Europeans cut down the forest behind them and constantly pushed out. By making the cultivation of the land be their major means of support, they were able to support a dense population in a small area which was impregnable. The Indian could not attack from the rear because his means of support, the wilderness, was destroyed. But the major fact was that the rear was too densely populated with hostile Whites.

White men have fought wars and made conquests from the beginning of time. But the only time they have ever made a conquest with any lasting effect was when they conquered the American continent. Its effect is lasting because they conquered it by blood. They replaced the indigenous inhabitants with their own offspring. The conquest is absolute. The Indians will never be able to retake the American continent because they no longer exist. The White man did not absorb the Indian. He replaced him.

The Chinese pursue identical policies, only they have always done it. And they do not do it by mere chance. It is a deliberate policy and is consistent with the moral obligation of the Chinese nation to make itself stronger.

The Chinese are like a swarm of locusts. When they pass nothing is left standing except Chinese. The notion that China absorbs alien people is a false notion. The only part of China that absorbs alien people is the earth itself. The Chinese truly believe that there is no safer place for an enemy than in the grave.

The European race cannot estop the contest between the races. But she can make herself strong so that she does not end up in the grave.

November 20, 1965

Chapter 39

The Rise of the Chinese Nation

In order for any nation in the world to be strong it must be large in population as well as unified to the highest degree. And that people today is China.

For centuries China has expanded her boundaries as a people, until today there are over seven hundred million of them—enough to replace each and every European man in the world.

God did not lay out the borders of China and populate it at a stroke. These people grew in to what they are today from a small nucleous.

The expansion of China is essentially the expansion of one tribe. It did not conquer to subdue; it conquered to exclude. It did not incorporate the vanquished; it pushed them on and filled their places with Chinese.

China is the one nation that from the beginning of time has understood that in order to be strong one must have people. And not just any people, but people of one's own national blood.

China has the people. The people are the most important thing she has. The people are the fountainhead of her strength. And a people who are united are the strongest people and the strongest uniting force is blood.

All Chinamen look alike. They have a true nationality, and it is a nationality by blood. They all have black eyes

and black hair. They all look alike because they all are of similar blood.

In our modern day we are faced with the threat of Red China, but Red China is simply a name. The real threat is the people. The power of Red China rests on the foundation of the unity of the people. That foundation existed before the nation turned Communist. That foundation was the unity of blood. The people of China are a unified people not divided by race or blood. Ideas might separate them, but ideas separate all men. Ideas are as superficial as polished shoes and work shoes. Beneath the shine there is still feet. One can change one's ideas when he is shown the proper way. But he cannot change his blood. He remains the same man. No matter what ideas he has he remains the same nationality because nationality is determined by blood, not by ideas.

China has endured from the dawn of time and she has resisted her enemies from the dawn of time. China is not weak. China is strong. And not all people are strong. The American Indians were strong in arms but weak in unity and weak in population so they were exterminated, and the same fate awaits anyone who does not attend to unity and population. The Romans thought they were strong, but she crumbled because she bred power instead of people. And people in the end will decide the issue.

China occupies a tremendous area one third larger than the United States. She has untold natural resources almost totally untapped waiting to be used. And our resources are being used up at a rapid rate. The Chinese people are not lazy or inept. They are capable. She is a sleeping tiger gathering her strength for the spring. One must not underestimate China.

The following story will not be a history of the rise of China, for no one really knows how China originated or how it rose. The story will be an assumption based on the people and their nature, and the little history that is available.

In the beginning there would be a very strong tribe and that tribe would be called China. From this small nucleous the nation of China grew. The rise of the nation of China presents a most striking contrast to the rise of empires. Empires rise like willow shoots, seeming to make progress by leaps and bounds. But their life is as ephemeral as the life of the Autumn moth. Empires rise to dizzy heights, but empires always fall. Nations rise slowly, but they rise like a great plateau of solid rock.

The original tribe of China began the expansion that has no equal in the world. She expanded by having babies. She did not expand by conquering other people's babies and claiming those babies as her own. She expanded by having babies of her own blood from her own loins. She did not go out and conquer a people and make slaves of them and later set them free, and then somehow, through alchemy, change those people into Chinamen. The Chinese expanded their own blood, not the blood of strangers and aliens. The Chinamen were loyal to their own blood, not to the blood of foreigners and aliens.

As this nation grew in population it would simply expand because in those early times there were no political boundaries. If the expanding nation met another nation in its path it would automatically fight them and drive them away. As its population continued to grow it would need more and more land, so the bordering weaker nations would be pushed farther and farther back. It would not attempt to claim more land than it could occupy. For the claim

would not have been honored by any of their enemies. The only thing that was honored in those early times was the right to possess and defend.

If one pictures this nation in the middle of China he can picture the circle of people of the nation growing and growing. The nation did not have a desire to conquer other people. It just kept pushing them back. As the circle grew larger the people they came in contact with would become more distant from them racially. They did not attempt to bring these people in and breed with them. They simply pushed them back. The circle would not get any larger than it needed to be. Immediately behind the lines of the circle would be the body of the Chinese nation raising food and having children. The circle would contain a dense population. But the population was no problem. As each new child was born the circle simply would be expanded to make room for him.

It would be impossible for an enemy to flank them, or cut them in half, or get behind their lines. A man cannot get behind the lines of a circle except by going inside. And on the inside there would be more people than there would be on the outside. He could not cut them in half because that would be their very strongest point. Right down through the middle there would be more people than any other place. And it would be impossible to flank them because you cannot flank a circle.

The circle would be totally self sufficient so they could not be starved out. The young men would man the lines of the circle and the older men would till the soil. With each new baby born the circle would be enlarged to take in more land so that they could raise food for him.

Thus this circle proved to be the invincible nation. It never wasted its energy going out on raids or attacking

things it could not hold. It did not depend on someone else to supply it with food. It did its own work. It depended on no other people for anything. It was entirely self sufficient.

As it became larger and larger, it became stronger and stronger. The area of a circle increases faster proportionately than the circumference. Therefore as the population increased the percentage of men needed to man the lines would decrease in proportion to the total number of men available. So now many of the young men could also stay inside the circle and till the soil.

The circle would never attempt to expand beyond that necessary needed to support its people. If the circle were to expand more than necessary the distance between the soldiers on the line would become greater which would make them weaker. If they called up the young farmers to fill the holes in the line, they could not raise as much food and could not support as many babies. It was to their interest to have as many babies as they could because as the nation got larger, it got stronger, guaranteeing its own survival. If it took twenty thousand soldiers to man the expanded circle and ten thousand soldiers to man the contracted circle it would be to their interest to contract the circle and to put the extra ten thousand men back to farming to raise food for more babies.

Thus they never reached out. They stayed close together in a compact unit, in the smallest circle possible. For in that position they were at their strongest. And when a baby was born they would make room for him by expanding the circle enough to accommodate the support of one more man.

The circle grew larger so slowly that the people on the outside did not even realize that it was expanding. For the area increases four times as fast as the diameter. It would come to a point where the circle would only have to expand one inch to add one hundred acres on the inside.

This is how the people of China expanded. They did not absorb alien peoples as is commonly supposed. They expanded their own people. Because there would be no violent open war, it would look as though they had absorbed another people. The only thing they would absorb would be their land. They did not absorb a drop of their blood.

The people on the borders of the Chinese nation were not afraid because they did not reach out to attack them. And their expansion was so slow that they could not even see it. But after years and years they would find the circle right at their doorsteps.

The circle of China crept at a snail's pace, but when it expanded an inch it stayed expanded and there was nothing anyone could do about it. The people of China grew to be the largest body of racially similar people anywhere in the world. And they are still growing. And it is by the same process. Behind the lines of China it is impossible for any other people to live. The people who live behind the lines of China are Chinese and they are Chinese by blood. They are Chinese by nationality. They do not absorb foreign blood. They disdain it.

If foreign people refuse to move as they expand their circle they exterminate them. When China passes it is like a swarm of locust. Nothing is left standing in its path.

The area occupied by China today was once occupied by all manner of people. Those people either had to move or be exterminated. If they had not been exterminated they would still be somewhere inside China. But there are no such people.

Someday China will be at our doorstep. And we will either have to move or be exterminated. The Chinese have enough people of their own. They do not need anybody else. The world would be a much better place to them if

there were no other people but Chinese. And they will absorb nobody.

This race poses the greatest future threat to the White race that it will ever have to face. And when that time comes if we are not strong we will be exterminated. We could only make it easier for him if we would populate our country with negroes and weaken ourselves. Someday this people is either going to populate the earth or we will, for they will never stop expanding. And the weaker we grow the better they like it. They have not knocked on our door yet to tell us to move, but when that time comes, will we be ready to tell them no? From a little tribe and then a little nation they expanded to be the largest single people in the world.

The people of China do not have alien people living among them, nor slaves, nor negroes. Furthermore, they have absorbed nobody. This idea is so popular that I must point out a few significant facts to appeal to one's reason.

If the Southerners in the United States were to attempt to absorb the negroes, would they look alike and remain the same? Immediately upon absorbing an alien race it changes one's own race. If the Chinese were to absorb an alien race it would change their own race also, and they would look different from their ancestors. The Chinese look exactly now as they have looked for at least four or five thousand years.

If the Southerners in the United States were to absorb the negroes they would turn into mulattoes and they would be mulattoes until the last generation on earth. Time does not change mulattoes white any more than time changes them black. As long as they breed with each other they will remain the same until the end of time. If they do not breed with each other then there will be great differences in the

people. Some will be very light and others will be very dark. They will have different facial features and have different complexions. The mulattoes with a large percentage of European in them would stick together and so on down the line. In short, there would be great differences in the make up of the people if the White people tried to absorb the negro race.

We find no such difference in China which indicates that the race is pure. From one end of China to the other the people are almost identical to each other. They all have black hair and black eyes. They all have round heads and slanting eyes. They have the same kind of complexion and the same color. The only difference between them is that one is fat and the other is skinny. The Chinese look more like each other than Germans do Germans, or Irish do Irish. In fact, the Chinese are probably the purest race of people in the world. Their similarity must be explained scientifically. It is not plausible that the climate makes them all look alike. This is foolishness. We live in the same identical climate. The reason that they all look alike is that they all are of the same blood.

If the Chinese had attempted to absorb anybody, either one of two things would have happened. Either they would have been changed to be different from the way their ancestors looked or there would be a great difference existing among them today. Neither of these things are true. The people do look like their ancestors and they do look alike which shows racial purity.

The European race must think long and seriously about its own survival because the Chinese are thinking long and seriously about theirs.

October 28, 1965

Chapter 40

The Chinese Nation and Its Ultimate Weapon

There are two contradictory major views concerning the ultimate outcome of the conflict between the races. One is to have a universal society composed of all races. The other is to have a universal society composed of only one race. The first view would have a universal society by tearing down all national boundaries. The second, would have a universal society by having one nation triumph over all other nations and displace them off the earth.

The first view holds that the people of the world really want to embrace each other in mutual love. It is felt that if only all men would give up their nationalities and intermingle life would be bliss. This theory holds that the wars of the world are stirred up by unprincipled politicians and dictators. It is felt that the people themselves really want to embrace each other and love each other and live happily ever after with each other. And it is felt that if only these unprincipled politicians and dictators could be eliminated, universal peace would prevail and we would enter the millennium.

The opposite view is entirely different. It sees the world as a world of contesting nations, and that this is the natural order of things, and that it is not the result of unprincipled politicians and dictators. It does not subscribe to the idea that there is an inherent peace in the structure of the world. It sees strife as the norm, not the exception. It sees the world as a limited means of support in an absolute sense, and that decent support is even more limited. It sees that

nations are in constant contest for this decent support, and that this contest produces conflict, and that conflict produces war. It sees the struggles of nations as the struggle of a particular nation to triumph over other nations— to be more powerful than they are, to control the decent support, to guarantee to its posterity and future generations absolute survival. It sees the struggles between nations as a struggle to populate the world with their own particular kind.

Between these two major views there is an irreconcilable conflict. Either we will have a universal society of many races, intermingling, intermixing, and integrating; or one race will triumph over all other races and displace them off the earth. In the one case, it would be a universal society composed of every motley breed of man existing. In the other case, it would be a one race nation whose domain was the world. Either one or the other of these major views will triumph. They cannot both triumph.

The Chinese are not going to intermingle, intermix, and integrate with anybody. But nothing could please them more than if the rest of the nations were to intermingle, intermix, and integrate. For in that way national spirit is broken, and national spirit has been, and still is, the strongest force binding people together to wage successful war. Without that binding force they are like a great pile of leaves raked up in the yard. Although they make a big heap, the first strong wind scatters them in every direction.

China is not going to integrate with anybody. And the idea of universal multi-racial society is a pure pipe dream of those making it. These people weaken us. And everything that weakens us helps China.

China does not fear a universal multi-racial society because her people can starve any other people out, and this is her ultimate weapon.

National boundaries are a hindrance to the expansion of China. She would be much happier without them. Without them when she wanted to expand she could expand painlessly. As it is now, when she wants to expand she has to wage war.

In the beginning the expansion of China took place by means of her impregnable circle. Her army did not go out to attack. It stood in a defensive ring around the people of China and advanced one foot at a time as more Chinese were born. The only people the army fought were those people who refused to move when they were told to get out of the way. They did not attack them until they reached them, and the only way they could reach them was for the circle to expand by adding more Chinese babies. The babies had to be born and the necessity exist before the army advanced another foot. This type of expansion went on for centuries.

Later they had got so used to living close together and working every available inch of ground that they found they did not even need an army. They had developed their ultimate weapon. They could starve any other people out.

Instead of forcing a man to move as the circle approached they allowed him to stay. The circle simply passed around his house and enveloped it. They did not threaten violence to the man or his property. They simply took up all the vacant property around him.

But that man would soon find that he was not able to make a living. The Chinese do not hire aliens. They do their own work.

As the Chinese would close in around him tilling every little inch of soil, he would find himself more and more cut off from his own people and his former market for his mer-

chandise and work. For the Chinese would not buy anything from him or hire him to do anything for them. The Chinese would not want him in their midst, and they would not want to make it pleasant for him. They would want to starve him out.

Even if the man began raising rice so that he might have a little money to buy the necessities, he would find that he would be unable to sell the rice. First, because the Chinese could raise it cheaper than the price that he would have to ask for it. And secondly, he would find that the Chinese would not even want to buy his rice at a bargain price. They would rather raise their own, because their strength is in the fact that they do their own work. They do not want anybody else to do it for them. The community of Chinese would be in silent, wholehearted agreement to starve the man out and they would do it. And there would be no welfare to come to his aid.

Nobody can do anything cheaper than a Chinaman. The Chinaman has done his own work for 6,000 years and by now he is a perfectionist in it. So he does not need an army. He simply starves the people out.

So it appeared that the Chinese were absorbing people. They never absorbed anybody by blood. They starved them out. And this is the final triumph of the Chinese race.

The main objective of Chinese expansion is to acquire more support. They are not content with just a dribble of support through tribute. They want all of the support of the land and the only way this can be done is to remove the native population. And the best way they have found to do this is to starve them out. It takes much less effort to starve them out than to form an army and slaughter them with guns. And the result is just as effective and just as final.

For centuries the Chinese expanded and they did not even need a leader. They just did it by a silent mutual agreement. But now their policy is an open deliberate policy. They have even given up waiting for the people to starve. They exterminate them on the spot. For in their minds there is no difference between waiting a hundred years for a people to die of starvation, or to kill them immediately. And in truth, there is no difference because in both cases the people cease to exist. But for the sake of the world they would rather sterilize the men and not breed with the women. It does not look so bad. And they die one by one and nobody ever notices the people pass from the earth. In the eyes of the world it looks as though the Chinese had absorbed them.

Thus the people of Tibet will pass out of existence because their men are sterilized and no one will ever notice the passing.

Sterilization is much more efficient than starvation when it comes to clearing the land of a foreign people to make room for their own.

Men do not survive as individuals. They survive as members of a survival group. And the survival groups of men are nations. The survival of the fittest is decided by the contest of nations.

Each nation has its own individual survival edge. China has her tremendous mass and solid unity of people. Her ultimate weapon in a one-world multi-racial society is that she can starve any other people out.

The survival edge of Western man is his military prowess on the battlefield. He is the most superior soldier in the world. It is the policy of Western man to have a strong army to protect his society from all outsiders.

The Western man throws up fences around his society called immigration laws and he defends those fences. In a true, one-world multi-racial society, there would be no immigration restrictions and people would be free to go whereever they choose. This would allow the Chinese to come into our country by the millions and starve us out.

Our forebearers well understood this threat. When they were building the first railroads in the western United States it was the policy of the contractors to import Chinese immigrants because they would work so cheap. Once the word got back to China, they started to flood into the United States. They worked so cheaply that they could displace any other working man and the European man rebelled. The Western working man prevailed upon the authorities to erect immigration barriers against the Chinese. The working man understood the problem because he was the one that was confronted with it, and knew what the ultimate result would be from it. The ultimate result would be all Chinese and no Europeans.

The Western man is not built to survive in a universal multi-racial society. He is built to survive in national societies, and he erects barriers around his societies to protect himself.

To the Chinese, the restrictions against him appeared as a cruel act against humanity. His people were starving, and Western man had a great continent practically virgin and would not allow him to come in. To him it appeared pre-eminently selfish. The Americans had millions of acres of vacant land and all the Chinaman would ask would be one little acre to raise food for his family. But rather than give him that one little acre, the Americans put restrictions upon him and millions of Chinese died through lack of decent support. To the Chinaman it seemed an act of cruelty

for some members of the human race to keep a whole continent for themselves and to keep other members of the human race from sharing in it.

Out of loyalty to his future generations the Western man had to keep the Chinaman out. His decision was this: Shall I have pity on the living Chinese, or pity on my own unborn generations? Who do I owe my loyalty to? Do I owe it to living Chinese, or my own unborn generations? Is it my duty to close my eyes to the future, or is it my duty to look to the future? Should I open my eyes to the fact that if I let the Chinese come in by the millions that Western man is bound to disappear, or should I close my eyes? Should I act in accordance with what will be the ultimate result of my action, or should I act as if my present action had no bearing on what will come in the future?

These are the questions that Western man mulled over in his mind as he contemplated the great floods of starving Chinese. It was a simple question of deciding where his obligation lay. And he decided that his obligation was to be loyal to his own blood and his own people and his own unborn generations. And it is the right decision according to the laws of morality and survival.

For in order to be moral one must honor the loyalties in their proper order. And the first loyalty, is to one's own blood and one's own kind and one's own unborn generations.

Of course the Chinese did not see it this way. For their own loyalty to their own unborn generations dictated that they come to America, and the only way the Americans could keep them from coming was by the threat of their military might.

If a Chinaman were to approach a Western man he might ask, how do you justify keeping me out of this coun-

try? I have as much right to live as you do and my children have as much right to be born and live as yours. How can you claim a special privilege to occupy this land to my exclusion?

The Western man might answer, it is my country and I can do with it as I choose. It is mine by virtue of the labor I have put in it and the battles I have fought to purchase it. This continent was purchased with the blood of my ancestors fighting the Indians. Your ancestors did not participate in it, and therefore you have no claim to the fruits of the battle.

The Chinaman might grant the logic of the argument, but in his heart he would say to himself, someday I will purchase this country in the same way the European man purchased it from the Indian. I will purchase it with my blood the same way that he purchased it with his blood. Then it will be mine as it now is his. When I am willing to pay the price in blood I can have it.

And this is how countries are purchased. There is a blood price on every country and every continent. When a people are willing to pay the price in blood they can purchase any country they want. This is how it has been done in the past and it still applies.

China will never stop her expansion and she has the biggest blood bank in the world. A river of blood can flow out from her and she can still fight on. And China well understands the principle, that in order to gain more one must lose some.

The expansion of China is a way of life. It is intimately interwoven in the very psyche of her people. It is not new. It is as old as her people themselves.

The Chinese recite an ancient folk tale that explains their origin and their purpose here on earth, and it goes something like this:

Back before the dawn of time there was a great valley called China. And a rain drop fell, and then another, and then another until there was a little pool of water at the bottom. And this was the beginning of the Chinese. The drops of water were babies that grew into men and women. When a baby was born, the parents would hold it up as a little drop of water and let it fall into the pool. Each new drop would cause a ripple to go all the way out to the edges of the pool. As the number of babies born increased the drops would increase and send multitudes of ripples crisscrossing each other to the edge of the pool.

Each drop, would add one more drop of water to the pool and the water would inch up the bank a little bit. But it rose so slowly that no one could possibly see it. Nevertheless, after years and years the lake would be wider and the water would be deeper. The drops were Chinese babies being born into the world. And the lake was the body of the adult Chinese people as a nation, melded together. After hundreds and hundreds of years the lake was quite deep and quite wide, but it never stopped growing.

The crisscrossing of the ripples signified the blood relationship of the Chinese people with each other. They had crossed many times. Each family was in some way related to every other family in the pool.

The crisscrossing ripples stopped at the banks and this was to signify that the blood relationship of the Chinese nation stopped when it met a foreign people.

The only way the Chinese nation would expand would be to add more drops of water to the lake and raise the level

of the lake and drown the foreigners out. The only thing that would be inside the borders of the Chinese nation would be Chinese.

And the closing line of the tale said this: The lake is the world and the lake will not be filled until the water runs over the edges.

The Chinese have never forgotten this ancient tale and still repeat it. The proof is that they have 700 million people today and they have drowned everybody else out. They absorb nobody. Their presence is just not seen any more. They are at the bottom of the lake in a watery grave, dead and passed from the world.

This is the story of the Chinese. And this is the people who stand brooding on the horizon.

January 24, 1966

Chapter 41

The Negro Community

The primary reason for making a study of the negro community is to study how the negroes are expanding on the American continent. The negroes are making tremendous gains. They are expanding painlessly, occupying territory and making themselves stronger without ever firing a gun. If all of the negroes in America were concentrated in Mexico and began expanding over the border, the Americans would become concerned pretty quick. But since the negroes are amongst us they expand unopposed.

There is a world struggle between the races for survival. The struggle need not be carried on by open warfare. It can be carried on as silently as weeds taking over a garden.

In the world struggle for survival between the races there are no declarations of war, treaties, or armistices. There is either total defeat or total victory. One is either conquered or is the conqueror. There is no in between. The contest never ends until the conquest of one or the other is final. And to the loser goes oblivion.

A legitimate question to ask before studying the negro community is this. What are the Europeans in America doing to help the European race and themselves in the world struggle for survival? And the further question is, are they doing all they can?

Just because we are not witnessing the final struggle between the races at this very moment does not mean that we should not concern ourselves with the struggle and the ulti-

mate outcome. Before any battle there is the marshaling of forces. There are the long years of preparation. There is the silent struggle to put oneself in a superior position so that when the war does come, one is not the loser. It is simply military good sense to notice who is building up their forces and who is not building up their forces, or who is not building up their forces fast enough.

The history of Germany is a case in point. Before the war Germany silently struggled to put herself in a position of power so that when the war did come she would be the winner instead of the loser. The fact that she ended up the loser only proves that she did not do her job well enough. She failed to take into consideration the United States and that was her fatal mistake. She thought the United States would not enter the war. Her war machine was built on the basis of making a European war. And on that basis it was adequate. But it was not adequate to take on the world. Her mistake was that she failed to analyze the world situation correctly.

Of all the weapons of war a correct analysis of the world situation is pre-eminently important. In her own bailiwick Germany was king. She swaggered with her power and thought that she was invincible, just as the Americans think that they are invincible and that nothing can defeat them. Germany felt so strong that she did not analyze all of the factors. She analyzed America superficially, but brushed her off as of no consequence and that was a fatal mistake. That mistake should be a lesson to everybody to not disregard any of the facts or evidence and to analyze one's own strength in relation to everyone else's strength in the entire world at all times.

In particular it is incumbent upon the White race in America to analyze her strength in relation to the black race

and the effects of that black race on her strength in relation to the Chinese race. Does the black race put us in a stronger position or a weaker position? Are we, as a race, in relation to China, becoming weaker or are we becoming stronger? Is the expansion of the negro race helping us or is it hurting us? Is the net effect of the negro race amongst us to make us weaker or stronger? Is the negro expansion amongst us to our advantage or disadvantage? These are good questions and they should be answered.

It is not enough to analyze the strength of the enemy. One must analyze the strength of himself. One must analyze the enemy's weaknesses and shortcomings, but he must also analyze his own weaknesses and shortcomings. And he must not only analyze them, he must act in accordance with his conclusions if his analysis is to benefit him.

An aggressive country need merely analyze her own strength and the strength of the enemy, and always be sure to attack only a weaker enemy. But a defensive country must analyze its own strength and the strength of the enemy, and if it is weaker than the enemy, or getting weaker, it must quickly correct its policies so as to get stronger.

Now China is our final enemy and she is getting stronger every day. The question is, is the negro expansion in the United States helping us get stronger? For we must get stronger to even stay in the same spot.

From the years 1950 to 1955 China exterminated twenty million of her own people as political criminals. (Guiness's Book of World Records page 98) Now who is so naive as to believe that if Mao had the button to destroy us all under his finger he would not push it? If the Chinese will exterminate twenty million of their own kind—good

Chinamen—who is so naive as to believe that we are precious to them?

Now just what are these negroes doing for us? Is not that a good question? It is a vital question.

If we allow negroes to occupy the places of White people in the country it can only mean that there can be less White people and the country as a whole will be weaker. And when the country goes down every man goes with it.

The country can be compared to a battleship. It not only provides room for us and supports us, but also protects us. Now picture a battleship at sea with the after deck populated by negro men and women and the forward deck populated by White men and women. As the negro men and women had children it would crowd the White people, and the White people would solve the population problem by practicing birth control. The negro half of the ship would be densely crowded, but White men cannot stand crowding like negroes and would limit their birth to prevent it, and to the negroes the white half would appear as the natural place for expansion because of its low population density. The ship would eventually be populated with all negroes and no White people and the negroes would gain possession of the ship without ever firing a gun.

Now does it make any difference if these negroes occupy one end of the ship or spread over the whole ship, mixing in with the White people? Doesn't the same effect still obtain? In fact, it would accelerate because the White people would be more pressured than ever.

As the White men die on the ship, instead of their places being filled by White men their places would be filled by negroes because the negroes would be expanding at a much greater rate. Is this the way to guarantee our survival

against the Chinese? Would not we have lost the war even before it began by being choked off by weeds? Is not our greatest enemy within and not without? We cannot be weakened from without. We can only be defeated. And we cannot be defeated if we are strong. Our real enemy is the force that would weaken us from within. Our real enemy is the force that would weaken us by degrees within our country until we are unable to raise our arms.

A lion might be king of the beasts when he is healthy. But when parasitic worms invade his intestines and gnaw at him from the inside his great force turns to jelly. The worms weaken the lion, and though the lion may weigh the same his strength is less. The same rule applies to the body politic. When a White man dies a negro replaces him. The population remains the same, but the body politic grows weaker.

The worms that weaken a body do it silently, just as the weeds that take over a garden do it silently. There is no open battle. The struggle is a silent struggle, but the result is just as final.

Who would be dissuaded from pulling the weeds out of the garden by the argument that the weeds are here and that there is nothing he can do about it? Who would be dissuaded from taking medicine to rid himself of worms by the argument that the worms have been inside his body so long that there is nothing he can do about it?

And what argument is used for keeping the negroes in the body politic? The argument is that they are "Here" and that they have been here so long that there is nothing we can do about.

By having the negroes in our body politic, are we growing stronger or weaker? Is the increase of the negroes helping us or hurting us?

Are the Europeans of America struggling to put themselves in a position of power in relation to the other races of the world, or are they sitting on their hands? If they are doing something, are they doing all they can?

How does one appraise the relative strengths of the various races? And how does one know who is getting stronger in proportion and who is getting weaker?

To begin with, the biggest indication of who is getting stronger and who is getting weaker, is who is expanding at the greater rate. All of the races are expanding, but they are not expanding equally. And it is the inequality that one should be concerned about.

There are two kinds of expansion. There is population expansion and there is territorial expansion. The White race is expanding in population, but they are losing in territory. And even in their population expansion they are not expanding as fast as the rest of the people of the world.

When China expands by nine million that is nine million more Chinamen, but when the United States expands by nine million that is one million more negroes. For the ratio of negroes to White people in the United States is one to eight.

China is our real and final enemy, and everything we do should be appraised in light of that enemy. People are as important as guns. When China manufactures people they are all good solid Chinamen. When the United States manufactures people, 12.5% of them are negroes. Not only does China out produce the United States in sheer numbers, she out classes the United States in the constancy of her production. Every Chinaman born is Chinese by blood, by nationality, and by race. He can be counted on to stand with the Chinese until the death. He can be counted on to stand

with the Chinese even if the government is totally destroyed. When the Chinese are killed at the front, the Chinese at home can be counted on to produce more Chinese. But if the Americans are killed at the front, the people at home will produce more negroes. Because the people at home are negroes. But in China everybody is a Chinaman and he is a Chinaman by blood.

If China could engage us in a protracted war she could draw all our men off to the front and the United States would turn negro in a matter of years. The United States has no blood endurance and the Chinese know it and they are going to exploit that weakness. There are only 158 million White people in the United States. China can afford to lose 158 million people and never miss them. She can trade us man for man on the battle field and it not hurt her a bit. China could ask for nothing more than a negro America. If America were solid negro she would dispatch them over night. And the next day it would be a solid Chinese America.

Americans are stock piling iron and copper, but they are not stock piling good Europeans of good solid European blood. And the one is as important as the other. The Americans are not attending to their blood endurance. They are not attending to their ability to fight a protracted war and to have a great germinating bed of Europeans from which to produce more babies to man the line. Instead of providing a European germinating bed, the Americans provide a negro germinating bed.

As Germany built guns, the surrounding countries built guns also, but not nearly as fast, and not nearly of the quality. And both factors should be considered. If we close our eyes to the outside forces of the world we can very easily lull ourselves into a false sense of security.

Because the United States has large teeth and claws she feels she is invincible. But even a worm infested lion

has large teeth and claws, and is strong enough to make one powerful lunge.

But can he run a hundred miles? No. And the struggle for survival does not end with one lunge. It goes on forever, until one or the other party drops. And if a country is to go the distance it must be strong in body as well as limb.

The important weapon of war is to be strong all the way through and not just on the surface. The Chinese are not going to pounce on us, they are going to weary us.

When a bobcat wants to catch a rattlesnake, he does not pounce on him. The bobcat is bigger than the rattlesnake, but he does not want the rattlesnake to bite him. So he wearies him. He paws at the snake, and the snake strikes at his paw, but he does not hit it because the cat pulls his paw back fast enough. The cat continually paws at the snake making him strike. He wearies him. Although the snake is deadly poisonous he has no endurance. When the snake is so weary that after a strike his head lies helpless on the ground, the cat grabs the snake right behind his head with his front paw. And then he grabs another part of the snake with his other front paw and the snake struggles but he is getting wearier. The cat then grabs the rest of the snake with his hind claws so that he has all four paws on the snake one behind the other. When the snake is near death, the cat takes his front paw off the snake's head and allows the snake to wag his head back and forth then catches it again. He sinks his claws into the snake's neck in a new place each time. The cat plays with the snake and wearies him until he is dead.

The United States is a rattlesnake with fangs and deadly poison. She is feared by every other country in the world. Her name will cause the strongest men to tremble. But the Asiatic Tiger fears nothing.

Does the United States have blood endurance? Is she staking her whole life on her deadly fangs? If the Asiatic Tiger decides to weary the United States to death, can the United States stand up to it? Does she have sufficient blood reserve?. Does she have the blood endurance of the Tiger? Can she continually send an army out into the field and still have the capacity to reproduce herself and send more and more soldiers to the front and never stop?

The important weapon of war is to appraise oneself and the enemy correctly. Without a correct appraisal, one is simply trusting to luck. If one is sick he should try to cure himself before he goes into battle and not wait until the heat of the battle.

To go into battle intelligently one must correctly appraise the strength and forces and weapons of the enemy. And preparatory to war one must correctly appraise the enemy's proportionate gains in his effort to put himself in a position of power. If we wait around until the final struggle it may be too late.

It does not take any intelligence to tell who is the stronger once the battle starts and is finished. Even a child can do that. He would correctly conclude that the winner is the stronger.

The intelligent thing to do is to make the appraisal before the battle, so that one can correct his own shortcomings. He cannot change the enemy without war itself. The only thing he can change is himself.

The intelligent thing is for people to foresee what possible battles might spring up in the future and quietly prepare themselves for that battle so that they are not the loser. They must struggle to put themselves in their most powerful position. Their objective should be to guarantee their own survival as absolutely as is humanly possible.

In appraising the strength of the various races one should first appraise their strength as they stand at the moment. Secondly, he should appraise their ability to increase their strength. Thirdly, he should appraise whether or not they are struggling to increase their strength, or whether they are only struggling half heartedly, or not at all, or at full force. Fourthly, he should appraise their possible strength in the future and their probable strength in the future. He can do this by analyzing their present policies and on that basis, project what those policies will bring about if carried out.

For instance, if the Asiatics continue to expand at their present rate, what will be their strength in twenty years? What will it be in a hundred years? If they have the Atomic bomb now, what will they have by then? What position will we be in by then?

If the negroes, in our own country, continue to expand into the places of White men, what will be our strength in relation to China in twenty years? What will it be in a hundred years? What will it be in a thousand years? The Chinese have much patience.

To a Western man fifty years is like an eternity. To a Chinaman a thousand years is like a snap of the fingers. The Western man is willing to picture the world as ending within a hundred years. But the Chinaman is not willing to picture it as ending until it is all Chinese.

In appraising which race is getting stronger and which race is getting weaker in proportion, one need simply observe which race is expanding at the greater rate. We cannot stop the Chinese from having babies. The only thing we can do is to contain them and to contain them we must have strength. Our main concern should be to make ourselves

strong. And the main threat to our strength is the negro expansion within our body politic.

Although we cannot stop the Chinese from having babies we certainly have some control over the negro expansion in our body politic. We can encourage it by welfare or we can arrest it by withdrawing welfare. We can encourage it by putting negroes in White men's jobs or we can discourage it by favoring White workers. Before we go out to meet the enemy we should put our own house in order. This is our problem and this is our duty.

Our real problem is to appraise this negro question correctly. Are they truly expanding or is this a myth? Is their expansion hurting us or is it helping us? Should we do anything about it or should we not do anything about it? Whether we will be strong or weak turns on the correct solution and answer to this problem.

Because there are more Europeans in America than negroes is no reason to say that the problem does not exist. When the Europeans first landed on the American continent there were far more Indians than there were Europeans. If the Indians had appraised their absolute strength at the time they probably would have concluded (and it is likely they did conclude) that they were stronger than the Europeans, and had nothing to fear. They felt strong and secure because they were superior in numbers. Little did they know that their doom was pending.

If the Indians had appraised whether their population was expanding they probably would have found that it was. But the significant factor was that the Europeans were multiplying at a much greater rate. The significant factor was that the Europeans were making gains of territory and that the Indians were losing it.

Once it is established that one race is advancing and that another race is retreating, then that policy carried to its conclusion can only mean the extermination of one race and the domination of another.

The important thing in analyzing the trends of the negro race and White race in America is who is advancing in land area and who is retreating. The situation can be analyzed almost indentically to the war of attrition waged against the Indians. The Europeans concentrated themselves in dense communities and pushed out, pushing the Indians into the wilderness. Then they pushed the Indians off all the fertile land altogether into desolate areas. In those desolate areas his will to live burnt out; he stopped having babies and slowly died out.

The negroes are doing something similar. They concentrate themselves in dense communities and push out. They never lose ground. They constantly gain it. The Whites pick up their belongings and retreat in front of the negro line. The Whites move farther and farther out into the country, just as the Indians once did. No White man advances onto the negro community. The negro community advances on the White man. The gains of territory by the negro are solid and absolute and the loss of territory by the White man is just as solid and absolute.

The White man once had the entire American continent at his disposal. Now he has only that part of the American continent not occupied by negroes at his disposal. The White man is constantly losing more and more of America.

One need not go far to understand the mechanics of negro expansion. He need merely trace the history of any large metropolitan integrated city.

The negroes will move into the worst parts of the city and there form a nucleous. From this nucleous they

begin their expansion. The White people who live on the border of this nucleous move at the first opportunity. A vacuum is thereby created and the negro painlessly expands. As soon as he expands he is again in contact with a new White neighborhood. And the new White neighbors, in turn, move, leaving another vacuum.

From one side of the negro community to the other is one solid sea of black. Whenever a negro community takes root it expands and grows and continues to grow displacing the Whites. Some of our larger cities are almost wholly negro through this very simple process.

The structure of the negro community is essentially different from that of the White community. The very poorest and most ignorant of the negroes live in the very heart of the negro community. While their more successful members live on the periphery.

The White community is built entirely different. The most successful White people live in the very heart of the White community, totally and completely isolated from negro threats. The less fortunate White people are forced to live on the very periphery of the White community where they must come into immediate competition with the most successful blacks. The advantage is in favor of the blacks.

His advantage is double. First, the White man naturally does not want to buy into a negro community. Secondly, the successful negro is in a better position to pay exorbitant prices if necessary for those houses on the periphery, and the owner is constrained to sell at an exorbitant price rather than to keep it White. And he eases his conscience by assuring himself that if he does not do it, someone else will, and besides, it is his one chance to make a killing and how many other people would turn it down?

Since the periphery Whites cannot compete financially with the periphery negroes they are forced to move, bringing the negro community closer and closer to the heart of the White community which sets the whole structure in motion. The epic can be told two words—the retreat.

Our great cities should be the very cultural heart of our country, and instead they have turned negro. And from the heart of these cities the negroes are pushing out and displacing the White people.

It is argued that the negroes have to have some place to live, and it is implied that the only way they can do this is to expand onto the White community. But don't the White people have to live some place also? Why must the expansion always be in one direction? Why aren't White communities expanding onto negro communities? Everywhere throughout the United States the negro communities are expanding out onto the White communities. Why is it always in one direction?

The White people are retreating into smaller and smaller areas. And the negroes are occupying more and more land. Once they occupy land, they occupy it forever. Their conquest is absolute. But the land occupied by White people is only occupied temporarily until the negro community advances up to their border. Then the White people pick up their belongings and move on.

There is no security in a White community. There is no stability. There is no permanency. The White community is built on a temporary basis and must be ready to move any time the negro community begins to move in.

How many negro communities have been taken over by White communities? I venture to say very few. But it is a fact that many White communities have been taken over by negroes.

The White man at this time is occupying far less of the American continent than he did fifty years ago. Instead of going forwards, he is going backwards. Instead of making gains in land area and territory, he is losing it. The process carried to its conclusion can only mean the extermination of the White race through lack of support and falling birth rate, and the complete domination of the negro race.

The only alternative to this is for the White community to advance on the negro community. But it is not doing this. It is retreating. And if it continues to retreat the irrevocable conclusion is that the White race will cease to exist and the negro race will prevail. For it is elementary that one cannot continually occupy smaller areas and still continue to support a great population. It is elementary that as the White race retreats into smaller and smaller areas they will not get stronger; they will get weaker.

If the entire White race retreats to the State of Arizona they cannot possibly support the population of the American continent. Every foot in retreat the White race takes is just that much less population it can support. They have already retreated to accommodate the equivalent of an alien nation of twenty million people.

There is a law of physics that states that two objects cannot occupy the same place at the same time. A negro community and a White community connot occupy the same place at the same time. If there is a negro community in the country it can only mean that the country as a whole can accommodate one less White community. If there are a thousand negro communities in the country it can only mean that the country as a whole can accommodate a thousand less White communities.

When the White man first discovered this continent he had the prospect before him of populating the entire con-

tinent. Now his prospect is limited to populate only that part not occupied by negroes.

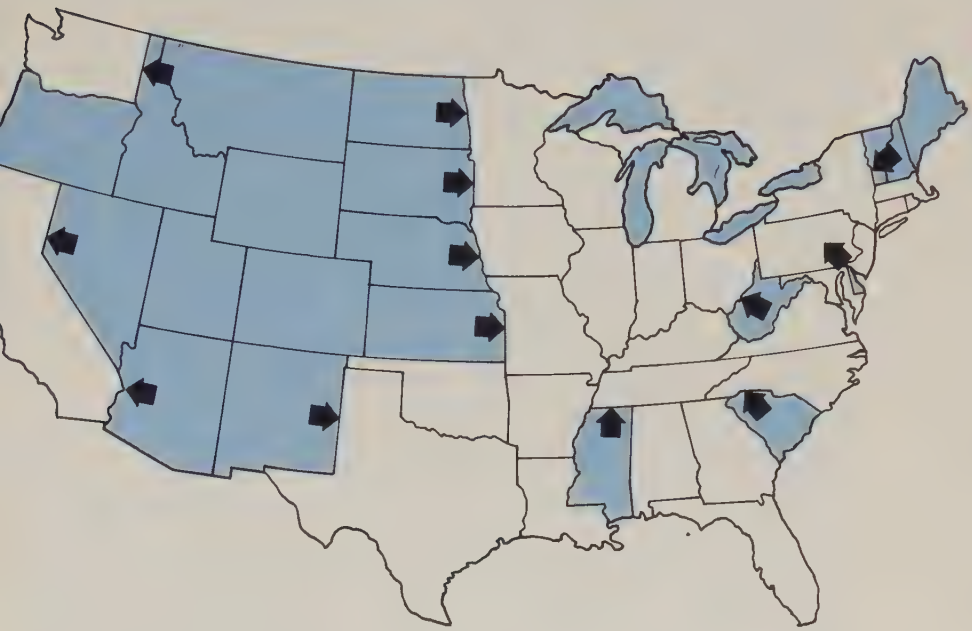
Each negro community represents an expanding circle and someday the circles will overlap each other. With each passing year the negro circles grow larger and reach closer together. The process carried to its conclusion can only mean that the White race will be compressed into smaller and smaller areas.

There are enough negroes in the United States to totally occupy the area occupied by all of the White people in twenty of the American States.

If one adds all of the White population in the States of Maine, New Hampshire, Vermont, North Dakota, South Dakota, Delaware, Montana, Idaho, Wyoming, New Mexico, Arizona, Utah, Nevada, Nebraska, West Virginia, Colorado, Kansas, South Carolina, Mississippi, and Oregon he comes up with a total of 19,892,142 White people. While the total negroes in the country is 20,009,000.

If all of the White people in the aforesaid States were to exchange places with the negroes in the remaining States, the negroes would totally fill all of the places that are now filled by White people. In other words, all of the White people in the aforesaid States could be replaced with negroes and the population of those States would remain the same and the population of the United States would remain the same. It would simply be the exchanging of places. The only difference would be that instead of the negroes being spread out in numerous communities they would be concentrated in twenty States.

Following is a diagramatic map depicting the aforesaid States as I have enumerated them and how it would look if such a shifting of population took place.



Map showing what the United States would be like if the negroes in the United States were concentrated in twenty States, instead of being spread out through the several States. The blue States represent States occupied by negroes and no others. And the White States represent States occupied by White people and no others.

Arrows depict negro expansion. Map current as of 1960.

The birth rate of the negroes is three to two in favor of the negroes. The negroes are expanding in population faster than the White people which aids and assists their territorial expansion.

In 1940 the ratio of negroes to White people was one to nine. Now in 1960, twenty years later, the ratio is one to eight. What will it be twenty years from now? Or doesn't anybody care? How many States will the negroes have twenty years from now? How many will they have a hundred years from now? Or is that too personal a question? It must be, because I never hear a politician even mention it. And what could be more important? What could be more important to the survival of the United States as a country than the nature of its population?

Since 1820 the United States has received 42,994,576 White immigrants, or almost 43 million. The negroes have received practically none at all. Yet in 1940 there was only one of them for every nine White men. And just twenty years later there is one of them for every eight White men.

The slave trade stopped in 1808. From that time on the negroes have had to reproduce themselves and they have done marvels. While the Indian was entering the gates of oblivion the negroes were hard at work producing more babies.

It is significant that the 43 million immigrants we have received since 1820 came 12 years after the negroes were cut off from all outside supplies of increase. If that 43 million and none other had increased itself just three times it would practically equal the White population of today. Three times 43 million is 129 million and the White population of today is 158 million.

But now we have cut off the waves of immigration, for it does not solve the negro problem. The only way we have

been able to keep pace with the negroes is through immigration. But there is a limit to how many immigrants we can take. We could take twenty million if we had no negroes, but we cannot take twenty million and still keep the negroes.

The following is the mathematical proof for what I have cited in this chapter. The figures are taken from the U. S. Book of Facts Statistics & Information for 1966 published by the New York Herald Tribune. The U. S. Book of Facts from which I will now be quoting contains the latest information from the U. S. Statistical Abstract which covers the year dating from September 1965 to September 1966.

It should be especially noted that this will probably be the last abstract that is accurate as far as determining how many negroes there are in the country. Previous to 1960 the census taker recorded the color by observation. This policy has been abandoned. It is now the policy to allow the person to state his own color. This allows all the mulattoes to claim that they are White. It is now totally up to the individual whether he wants to call himself White or black. (Look on page 2, Book of Facts, under color and race)

As more and more negroes begin calling themselves White the color statistics will become meaningless. The only end this policy can possibly serve is to fool the people. If they put a great body of negroes in the White column, it will make the difference between black and white, not look so bad.

Ever since the day our country was founded until 1960 the census taker enumerated the color. Now it is the individual himself. What is the reason for the change?

The State of New Jersey does not even require the reporting of color on her birth rate. (Look on page 50, table 51, foot note 3, Book of Facts)

I can see no reasons for these changes in policy except it be to disguise the magnitude of the negro expansion.

Ratio of Whites to blacks in the continental United States as computed from table 15, Book of Facts, page 21.

Ratio in 1940

White people / Negroes $\frac{118,215,000}{12,866,000} = 1$ to 9.188

Or for every negro there were 9.2 White men.

Ratio in 1960

White people / Negroes $\frac{158,455,000}{18,860,000} = 1$ to 8.400

Or for every negro there are now only 8.4 White men.

From 1940 up until 1960 we have received 3,550,518 immigrants. (table 115, page 92, Book of Facts). If we had not received those immigrants our population would be 3,550,518 less which would make our population 154,-904,482. The ratio if we had received no immigrants would be $\frac{154,904,482}{18,860,000} = 8.213$ or 8.2. In other words, the negroes have gained on us exactly one man in twenty years.

Of course the children that those immigrants had should also be subtracted from our present population, but there is no way of knowing how many children they had.

If the negroes in America had never been imported into America they probably never would have even been born. Their parents would probably have been wiped out by disease, starvation, and tribal wars. The negroes in America owe their existence to a large degree to the White man. For

it is unthinkable that there would be as many as there are now if they had been left in Africa.

At first the negro was a slave, but now for one hundred years we have allowed him to enjoy the bounties of our free society to pay him back in some way for his years of slavery. He has now been payed back more than enough.

We have given him our culture. We have assisted him to increase his population. We have done much to help him. It is now time that he does something to help the White man. And it would help the White man if he would return to his native land in Africa.

There are millions of White children in Europe turning their faces towards White man and asking for a chance. Will White men turn their backs on these children? There are millions of unborn babies waiting to be born from our own people. Will White men deny these children existence because of the population pressure of the negroes?

White men have the capacity to populate the country to its absolute maximum. And the only reason for not populating it to its absolute maximum would be the population pressure of the negroes. And thus White men would deny White children existence because of the presence of the negroes. And White men owe their loyalty to White children, not negroes.

Two bodies cannot occupy the same place at the same time. This simple law of physics forces a conclusion if a man has the first trace of loyalty in him. The negroes must return to their native land.

January 11, 1966

Chapter 42

The Negro Birth Rate

The negro birth rate is approximately three to two in favor of the negroes. This birth rate is computed on the basis of the information contained in the 1961 World Almanac published by the New York World Telegram and the Sun page 463. The figures are current as of July 1959. Their source is the Bureau of Census.

I found the birth rate by adding all of the negro women of breeding age between the ages of 15 to 54 and divided the sum by the number of children under one year old which would be the number of children born in one year. I applied the same process to the White people.

	Negro women	White women
15 to 19	787,000	5,594,000
20 to 24	701,000	4,835,000
25 to 29	671,000	4,861,000
30 to 34	704,000	5,402,000
35 to 39	670,000	5,641,000
40 to 44	589,000	5,249,000
45 to 49	579,000	5,004,000
50 to 54	457,000	4,428,000
	5,158,000	41,014,000

$$\left.\frac{41{,}014{,}000}{5{,}158{,}000}\right\} \text{ ratio 1 to 7.95 or approximately 1 to 8}$$

Which means that for every negro woman there are approximately eight White women, but not quite. Or in

other words, there are eight times as many White women as there are negro women, but not quite.

Negro babies under one year old		White babies under one year old	
males	323,000	males	1,813,000
females	317,000	females	1,731,000
	640,000		3,544,000

negro women 5,158,000
negro babies 640,000 ratio 1 to 8.059375

Or approximately for every negro baby there are 8 negro women. In other words, for every 8 negro women, they would be holding one negro baby under one year old in their arms.

White women 41,014,000
White babies 3,544,000 ratio 1 to 11.572799

Or approximately for every White baby there are 12 White women. In other words, for every 12 White women, they would be holding one White baby under one year old in their arms.

Or for every 24 White women, they would be holding 2 White babies in their arms. And for every 24 negro women, they would be holding 3 babies in their arms because 3 x 8 is 24 and every group of 8 negro women would be holding one baby. So the ratio of White babies to negro babies is 3 to 2 because every 24 negro women would be holding three babies and every twenty four White women would be holding two babies. This establishes the ratio of 3 to 2 in favor of the negroes.

The actual birth rate in terms of tenths can be found by multiplying 8.059375 times 3 and dividing by 11.572799

$$8.059375 \times 3 = 24.178125$$
$$24.178125 \div 11.572799 = 2.089221$$

Or the actual mathematical ratio is 3 negro babies to every 2.089221 White babies, but it is so close to 3 to 2 that for practical purposes 3 to 2 is more than sufficient.

If there were as many negro women in the country as there are White women now, in 4 years the negro women would have had 20,480,000 babies.

The above is found in the following way: There are 8 times as many White women as there are negro women. To make the number of negro women equal the number of White women one must multiply by 8.

If there were 8 times as many negro women as there are now, they would have 8 times as many babies as they do now. They have 640,000 babies a year as of now, so 8 times 640,000 = 5,120,000 babies per year. Or in 4 years they would have 5,120,000 × 4 = 20,480,000 babies.

It should be specifically noted that the negroes are living in the same country under the same population pressure as the White people, yet their birth rate is higher. In fact, in most cases, the negroes are living under a greater population pressure than the White people because they live in smaller concentrated areas.

If the entire White race were transferred to such conditions its birth rate would drop precipitously. Whites do not reproduce well in crowded conditions. This is one of the phenomena of the White race.

In 1800 there were 1,002,000 negroes in the country. The slave trade was prohibited by the Constitution in 1808.

Since that time all the negroes in the country had to be born from their own loins. And this does not take into account that some of the negroes actually left for Africa. Since 1820 the White people have received practically 43 million immigrants, whereas for all practical purposes the negroes have received none. These 43 million immigrants constitute practically one third of our population and this does not even count the children that these immigrants would have had.

The rate of increase of the negroes from 1900 to 1920 was 18.4%. The rate of increase from 1920 to 1940 was 23.0%. The rate of increase from 1940 to 1960 was 46.6%.

The increase of the percentage rate of increase is probably due to the more liberal welfare payments and better medical care that White men are providing for negroes. White men are being more generous in taking care of and supporting negro babies. They are providing better medical care for them. And White men are providing better housing for the adult negroes. All these things of course make life more pleasant and the birth rate increases.

Another thing is that White men are providing the negroes with more and better jobs so that they can provide for bigger and better families. The White men are providing the negroes with better education so that the negroes may move into White neighborhoods.

All these things make the negroes feel good, and being happily disposed they willingly have children. Whereas, the sensitive decent hard working White man feels an oppression of gloom creeping over him and is discouraged from having children and someone must replenish the country so the negroes do.

In 1940 there were only 12,866,000 negroes in the country. Just twenty years later in 1960 there were 18,860,000

negroes in the country which is an increase of 46.6% in a twenty year period. The trend of the rate of increase of the negroes has been upward, but if this rate holds steady at 46.6% over the next hundred years the negroes will have increased to 127,705,000 negroes. If the rate of increase continues to hold steady for the next hundred years the negroes will have incerased to 864,722,000 negroes.

Of course I do not see how this negro rate of increase can continue. If it does the country will burst its seams. I will say this though; that as the negro population in the country increases the White people will be disposed to cut their birth rate more and more. It will become more and more difficult to get way from these negroes. A sensitive White man will just simply not have children. If a White man cannot provide a White childhood for his child, it is no pleasure to have a child. It is pure misery. And how can an ordinary White man provide a White childhood for his child in a negro society? The wealthy men can do it, but how can an ordinary White man do it? And so the sensitive decent hard working White man will simply refuse to have children because to have children would be no pleasure. It would be misery.

So although the negroes might not expand to 864 million in two hundred years, it is almost certain that within two hundred years they will have the majority. And once they get the majority the process will accelerate a hundredfold.

All I can say to the negroes is that you're on the right track. Keep having babies. Every baby is a vote. And in a democracy the majority rules. In two hundred years you'll be able to take over this country as gracefully as a ballet dancer. Once you control the country you'll be calling the shots. No more discrimination. No more troubles.

The following is the mathematics for what I have cited here. The basic figures are taken from page 21 of the U. S. Book of Facts Statistics and Information published by the New York Herald Tribune. The computations are my own and I give the full mathematics of those computations.

Population of negroes in U. S since 1800

1800	1,002,000
1820	1,772,000
1840	2,874,000
1860	4,442,000
1880	6,581,000
1900	8,834,000
1920	10,463,000
1940	12,866,000
1960	18,860,000

Note: As of 1808 slave trade prohibited by Constitution.

Rate of increase from 1900 to 1920

Negroes in 1920 10,463
Negroes in 1900 8,834

1,629

.1844 or 18.4%

8,834) 1,629.0000
883 4
745 60
706 72
38 880
35 336
3 5440
3 5336

Rate of increase from 1920 to 1940

Negroes in 1940	12,866
Negroes in 1920	10,463
	2,403

.2296 or 23.0%

10,463) 2,403.0000

2,092 6

310 40

209 26

101 140

94 167

6 9730

6 2778

Rate of increase from 1940 to 1960

Negroes in 1960	18,860
Negroes in 1940	12,866
	5,994

.4658 or 46.6%

12,866) 5,994.0000

5,146 4

847 60

771 96

75 640

64 330

11 3100

10 2928

It is difficult to find the percentage rate of increase of the White people because the immigration distorts the figures. It makes the figures higher than they should be. But nevertheless, in order to try to give some comparison of the White percentage rate of increase, I give the White percentage rate of increase from 1940 to 1960.

To find the White percentage rate of increase one should subtract the number of immigrants and the children those immigrants had from our present population. There is no way of knowing how many children the immigrants had so I subtract only the immigrants. This inflates the percentage rate of increase to larger than it actually is. The difficulty of finding the percentage rate of increase becomes more difficult as one goes backward in time because of the large immigration.

Since 1940 we have received 3,550,518 immigrants which is the equivalent of the entire population of Norway. Our present White population is 158,455,000. Our population minus the immigrants is 154,904,482. Our percentage rate of increase from 1940 to 1960 is 31.0%.

Percentage rate of increase of the White people from 1940 to 1960.

White population in 1960	158,455,000
Minus immigrants since 1940	3,550,518
	154,904,482

Whites in 1960	154,904,482
Whites in 1940	118,215,000
	36,689,482

.3103 or 31.0%

118,215,000) 36,689,482.0000
35,464,500 0
1 224 982 00
1 182 150 00
42 832 0000
35 464 5000

Mathematics showing number of negroes that will be in country in twenty year periods up to two hundred years from 1960.

Negroes in country in 1960 18,860
Percentage rate of increase .466

113 160
1 131 60
7 544 0
8,788.760

18,860
8,789
Negroes 20 yrs from 1960 = 27,649,000

27,649
.466
165 894
1 658 94
11 059 6
12,884.434

27,649
12,884
Negroes 40 yrs from 1960 = 40,533,000

40,533
.466
243 198
2 431 98
16 213 2
18,888.378

40,533
18,888
Negroes 60 yrs from 1960 = 59,421,000

59,421
.466
356 526
3 565 26
23 768 4
27,690.186

59,421
27,690
Negroes 80 yrs from 1960 = 87,111,000

87,111
.466
522 666
5 226 66
34 844 4
40,593.726

87,111
40,594
Negroes 100 yrs from 1960 = 127,705,000

127,705
.466
766 230
7 662 30
51 082 0
59,510.530

127,705
59,511
Negroes 120 yrs from 1960 = 187,216,000

187,216
.466
1 123 296
11 232 90
74 886 0
87,242.196

187,215
87,242
Negroes 140 yrs from 1960 = 274,457,000

274,457
.466
1 646 742
16 467 42
109 782 8
127,896.962

274,457
127,897
Negroes 160 yrs from 1960 = 402,354,000

402,354
.466
2 414 124
24 141 24
160 941 6
187,496.964

402,354
187,497
Negroes 180 yrs from 1960 = 589,851,000

589,851
.466
3 539 106
35 391 06
235 940 4
274,870.566

589,851
274,871
Negroes 200 yrs from 1960 = 864,722,000

June 17, 1966

Chapter 43

The Breeding Habits of the White Race

Why isn't Europe populated like China? Why isn't it populated like India? Why are there no starving people in England, Germany, or France? Certainly these countries have existed long enough to produce populations in excess of the means of support.

The reason that European countries are not populated in excess of the means of support is that Europeans do not have children unless they can support them. Of course there are exceptions. I am not talking in terms of exceptions. I am talking of the typical European man. And a typical European man will not have children unless he can support them. And support means more to him than simply pushing a crust of bread into a child's mouth. It means providing a decent childhood for his child. A European man will simply not have children if he does not have support for them.

If the men of India did not have children unless they had decent support, there would be no starving people in India. And making excuses for the Indians because they do not know of birth control devices is a shallow argument. The Europeans did without birth control devices for centuries and they did not populate themselves like India. The simple solution Europeans have used is that men do not get married unless they can support a wife and can afford to have children. In Ireland, for instance, there are no starving people, but seventy percent of the men are unmarried. This idea that marriage is some kind of luxury that no man can do without has never appealed to Europeans. There is more

involved than luxury. Above all there is a responsibility. And because a European man feels this responsibility he does not bring children into the world unless he can support them.

This limits the population of Europe to where people are not starving in the streets. As the population becomes more dense it becomes more and more difficult to get decent support and the people have a propensity to limit their birth rate more and more. And the more sensitive the man the more disposed he is to limit his birth rate not wanting to bring a child into an unpleasant world.

European men limit their birth rate because of the population pressure of their own kind and they are even more disposed to limit their birth rate because of population pressure of an alien kind. Because in the presence of an alien kind it becomes even more difficult to provide a decent childhood for one's child.

The European man has not changed character by moving to America. But in America he faces a different situation than he did in Europe. In Europe as the population pressure increased each man would limit his family to maybe one or two children, or maybe he would not even get married. But in America as the population pressure increases the White men will limit their families to two children and then one, and some men will not get married. But the negro will keep having children as he always has because he does not feel the same way towards children that White men do. And the population pressure of the negroes is just as effective in reducing the White birth rate as a White population pressure. In fact, it is more effective because the population pressure of an alien race bears more heavily than one's own kind. Under the population pressure of an alien race it becomes more and more difficult to provide one's child with

the kind of childhood he would wish him to have. And because White men are sensitive and feel a responsibility to their children they would rather not have them than not do right by them.

June 24, 1966

Chapter 44

Negro Welfare

If negroes did not have babies the welfare problem would hardly exist. The welfare problem is intimately tied up with the baby problem.

There is no correlation between the ability of negroes to support children and the number they have. They simply have them as long as they are biologically able.

Some negro women have as many as five illegitimate children and if there were no welfare they probably still would have five. There would be five opportunities for the daddies to show up and not one of them would show up.

It is maintained by some people that as the negroes become better educated they will have less need for welfare. It is also maintained that as the population increases their birth rate will fall and therefore there will be less babies to collect welfare. Whether or not they will actually cut their birth rate, I do not know. I suspect they will not. But whether they do or not, I am quite certain that as time goes on, the burden of welfare will bear more heavily on the society. Twenty years from now there will be millions more negroes than there are now. And therefore millions more potential negroes to collect welfare.

But some people persistently maintain that as time goes on the negroes will have less need for welfare. This might possibly be true, but I doubt it. One of the obvious ways is to put White workers out of their jobs and to give those jobs to negroes. Of course this will decrease their welfare

demands. But to my mind, it is not helping the White man at all. It is hurting him even worse.

What it amounts to is that one way or another White men are made to support negro babies. Either they are required to contribute in the form of welfare or they are required to give up their jobs in favor of negroes.

By appropriating the White man's job the negro gets the White man's entire check instead of just part of it. With the entire check the negro can support even more babies. In both cases the White man is out and has less money left for his own babies.

What is particularly unjust about the exactions made upon the White man to support negroes, is that the negro is his natural enemy. The negro cannot possibly do the White man any good. He does not contribute to the White man's survival. His only net effect is to weaken the White man and to threaten the survival of the White man.

Of every 1,000 negro babies born 212.3 of them are illegitimate. This figure is taken from the 1961 World Almanac—New York World Telegram and the Sun. Of every 1,000 White babies born only 20.9 are illegitimate. The illegitimate White children are supported to a large degree by either the girl, or her family, or the father. Very few of them are supported by welfare. Of the 212.3 illegitimate children born to the negroes it is probable that the great majority are supported by welfare. An illegitimate child is a great disgrace to a White family. But to a negro family an illegitimate child is welcomed like a paying guest. His illegitimacy is a free ticket to draw at the public trough. And I venture to say that very few negro women with illegitimate children fail to make their monthly draw.

I cannot subscribe to the idea that an innocent White man should be made to support any illegitimate children.

But if it is necessary, the least that can be asked is that he support only White children, and not be forced to support black children.

Out of every one thousand negro babies, two hundred and twelve are illegitimate and at least that many again are the products of child desertion. So that would make about four hundred and twenty four babies per thousand that are collecting welfare. But this really is an under estimation. For while many babies might not collect regular welfare they collect gratus hospital care when they are born. They collect gratus medical attention as they grow up.

It has been stated to me by a director of welfare that in the average town, over 70% of the negroes are receiving some kind of welfare. The director said that it was disheartening to see how the money of hard working people was spent.

Working people are being taxed out of one child to support a negro child. This is wrong. The person who tries to live a decent life is deprived of one child. The person who lays up in bars and gets pregnant with illegitimate children is rewarded. Not only is it unjust in the immediate present, it is prejudicial to the survival of the country and endangers every man in the society. If men are to be taxed, it should be to make themselves stronger not weaker. And supporting twenty million negroes cannot possibly make them stronger. And it makes no difference if they are supported by welfare or by putting White men out of their jobs and giving those jobs to negroes. In both cases the country is still supporting twenty million negroes and supporting twenty million negroes does not make the country stronger. It makes it weaker.

It might be argued that America is a wealthy country and can afford to support twenty million negroes and not

hurt it a bit. It might be argued that American industry and agriculture produce a surplus and that the applying of that surplus to the support of negroes does not hurt the country. I can only say that if there is a surplus, the surplus should be used to make ourselves stronger not weaker.

Even if we made ourselves as strong as we possibly could and still had a surplus, that surplus could be applied to building great libraries and furthering our culture instead of populating our land with an alien race.

The Egyptians built great pyramids with their surplus money. The Greeks built great temples. The Romans built great roads. But the Americans use their surplus money maintaining twenty million negroes.

It might be argued that America is not supporting anywhere near twenty million negroes on welfare. Not withstanding the fact that the director of welfare to whom I spoke told me that over seventy percent of all negroes were receiving some kind of welfare, I say this: It is evident from the Almanac that about four hundred and twenty four negro children out of a thousand receive welfare. All negroes were at one time children. And when they were children, they certainly must have been making their monthly draw. The very negroes who are parading up and down public highways carrying signs saying, "Down with the White Man," were more than likely supported by White men through welfare.

Welfare is not only wrong as it works out; it is wrong in principle. The fathers of illegitimate children very well know they are the fathers, but they refuse to come forward to support them. These men are in the same class as child deserters. The only difference between them is that the one deserts his child before it is born and the other deserts it after it is born. Both classes of men represent the most

degraded class of men there is. Yet these men are able to perpetuate their kind with no cost whatever to themselves. Decent men are taxed of their hard earned wages to support the children of indecent men. This is wrong. It makes no difference in the end whether the working man is held up by a gunman on his way home or taxed every week on his pay check. At the end of the year he is still short of the money he could have used to support another child of his own.

No man has the right to take the fruits of another man's labor to support children he has deserted; whether it be at gun point, or through politics, or by any other means.

A new means is just now being introduced. Instead of appropriating a part of a man's check through taxation to support negroes, they now appropriate his whole check by taking his job. The negro is given the job and holds it, not through his own merit but through the force of law. I suppose the theory is that if the crime is big enough it can be made to appear as if it were no crime at all. The worker was beginning to complain of the taxation on him to support negroes, so to shut him up they take his whole job.

January 8, 1966

Chapter 45

Taxes

Does the government support the workers or do the workers support the government? This is the first question that must be answered.

Work comes before taxes. Somebody must do something before a part of it can be taxed away.

The government itself has no money. It gets the money it has by taxing away a certain percentage of the produce of each worker.

Before the government can collect a tax in corn, somebody must plant some corn. Before the government can collect a tax in money, somebody must make some money.

But everytime a worker opens his mouth about taxes somebody is sure to tell him that the government is supporting him through government contracts. And it is inferred that since the government is supporting the worker, the government has a perfect right to tax the worker to death.

If the government is supporting the worker and the government is supporting the non-worker, where is the government getting its money from? If the workers do not support the government, then who supports it? I would like to meet them and see them.

So work comes before taxes. The workers support the government. The government does not support them.

Under the old constitution the government operated with a minimum of officials. Since its financial requirements were light the taxes were light.

Now the government is overloaded with officials, bureaucrats, agencies, and committees. And the prime function of many of these committees, agencies, bureaucrats, and officials is to tend to the negro.

So not only are the workers taxed to support negroes; the workers are taxed to support those who administer to the negroes.

In the frontier days if a man planted a hundred acres of corn, the hundred acres were his except for a small tax for necessary government. The principle then was that each man was entitled to enjoy the fruits of his own labor and the small tax he paid was to keep a government that would protect what he worked for. Now the principle is that a man is not entitled to the fruits of his own labor but that the fruits belong to the government and that the government may legitimately take away those fruits and use those fruits to support negroes.

Now for every hundred acres of corn a man plants, thirty acres of it belong to the negroes. It does not really matter if a man is a farmer or not. If he is performing useful work he is making just as much a contribution to the society as the farmer, and is entitled to the fruits of his own labor just as much as the farmer is. The secretaries, the mill hands, the coal miners, the accountants, the doctors, and anyone else who performs useful work is entitled to the fruits of his own labor instead of having it taxed away from him to support negroes.

February 3, 1966

Chapter 46

The Dogs and the Bears

NOW at first the bears were king of the woods and pushed the little dogs out of their way where ever they went. If a dog was eating some food the bear would just saunter up, and push him out of the way and eat it all.

The little dog could do nothing because he was so small and the bear was so big. In fact, the bear was so big that the dog was even afraid to bark, and to a bystander it would appear to be peaceful competition.

It came to pass, that many little hungry dogs gathered at the edge of the forest to study things out. It was pointed out that the bear was so big and they so small that they did not have a chance against him, and that this individual competition bit was not all it was made up to be. It was decided that they all should attack the bear at once.

There were several dogs who disagreed and believed that individual competition was morally right and group competition morally wrong. These dogs were the mutts and were afraid to attack the bear in a group or any other way, and the only way they could bow out without disgracing themselves was to bow out on the grounds of high sounding principles. A coward is never at a loss for a good reason to avoid a fight.

Now the dogs who were for the attack were the hounds, and they set out to hunt the bear. When the bear saw them he made a high sounding appeal for them to fight him on an

individual basis. But the hounds would hear none of it and dove in and cut him to pieces.

The bear fought furiously. He flung one dog up against a tree and killed him dead. Another went squealing off to the side with a broken leg. But the hounds would not be turned. They would not be cowed. They would not be driven back. With broken ribs and bleeding wounds and scratches they still fought on and clung to the bear. And as the bear grew weary, one of the hounds dove in and grabbed his throat and made the jugular vein kill.

When news of this catastrophe reached the other bears there was great consternation among them. They did not know what to do. It seemed so unfair to them to be the loser.

When the hounds returned from the fight the mutts were all for joining them to share in the glory, but the hounds would have no part of them, for they knew their stripe, and went off to themselves and bred true to form. Their motto was, "A hound to a hound and no other." They bred a race of hounds that were the terror of the woods. They fought in armies and fought for victory.

Sometimes, just for sport, the hounds would pick up the trail of a bear and run him all through the night. They would call to each other with their voices, to let each other know where they were, and to encourage each other onward. They were truly the soldiers of the woods. And when they cornered the bear the courage of the group was at its maximum. Each hound risked certain death if the bear grabbed him, but not withstanding they flung themselves on him and subdued him—each hound doing his part, and none of them slacking, and none of them lacking in courage.

After several bears had been taken down by the hounds the bears called a great council in the center of the forest.

It was decided that they should meet the hounds as an army as the hounds met them.

But as it turned out, the hounds were too smart for this. They simply ran away, and the bears could not catch them. They waited till the bears were alone, and then they attacked them on an individual basis. The hounds had learned the principle of survival well. The main point is to win.

The bears called another great council. "These hounds are going to kill us all if we don't stop them soon," said the bears.

An old bear with gray whiskers and one eye spoke up. "How about the mutts?"

"What about the mutts," the other bears said?

The old bear said, "If we can stir up trouble with the mutts to make them attack the hounds, the hounds will let us alone."

The other bears said, "But the mutts are so cowardly that they will never attack the hounds no matter how much they are stirred up."

The old bear said, "Well, integrate them. If you mixed the mutts up with the hounds, they could not fight near so well."

The other bears said, "But how are we going to integrate them? The hounds will have no part of them."

The bears studied on this problem for quite a time and finally came up with a solution.

The old bear said, "What we need is a government. A government of law and order. The government must include the bears, the hounds, and the mutts, and the country will

be the woods. In this country all individuals will be free and equal and we will all compete on an individual basis. In this way, things will be as they once were, and we bears will control the show."

The other bears blinked in disbelief and then said, "But how will you ever get the hounds to join us in a government?"

The old bear had this figured out also. "Well now, you see,—we've labored under ignorance all our live long days. Ever since we came into this world we thought we were bears. But all the time we were really dogs. We are big dogs to be sure. But dogs we are. We have noses like dogs, eyes like dogs, teeth like dogs, and ears like dogs. We are just the same as dogs, therefore we are dogs. Because we are big we thought we were not dogs. But this is not the case. We are really dogs."

The bears sent an embassy to the hounds and the mutts telling them that a great convention of all dogs was being called to establish a government where everyone would be free and equal.

These high words sounded especially good to the mutts because they were always low man on the totem pole, and now they had a chance to be just as good as anybody. So they trotted off to the convention post haste.

The hounds suspected a trick, but the embassy prevailed upon them with such words as "For the good of all dogs" and convinced them to attend the convention.

The hounds were rather shocked to see the bears eating from the same plate with the mutts with their arms around each other. The bears quickly explained that they really were dogs and welcomed the hounds like old friends. Then

they told them of their wonderful idea of establishing law and order in the forest.

The hounds really did not know why any law or order were needed. They were quite satisfied with things the way they were. But both the bears and the mutts said that it was a very good thing, so it must be so.

A constitution was drawn up and the bears took all the offices and the mutts took all the gratus and the hounds went home without anything.

After several days of laying around under the wonderful new laws of the wonderful new government the hounds got restless and decided to chase a bear. But then they remembered that there were no bears, and that all of them were dogs. Nevertheless, they set out, even if it were to chase a rabbit. They picked up the trail of a bear and forgot all about him being a dog and ran him down and cornered him and were about to kill him when the bear quickly remembered that he was a dog and shouted it to them just in time.

That night the bears held an emergency council. "These hounds are not to be trusted," they said. "They can't even remember that we are dogs. Something more has got to be done than a simple government or we will perish yet."

All the bears agreed, but they did not know what to do.

The old bear said, "Tax them. They'll have to work so hard to pay the taxes, and they'll be so tired out, that they won't have time to think of chasing bears."

A decree went out from the government that there would be an income tax on all rabbits taken in the field. The bears never took any rabbits. The mutts never took any rabbits. The only ones that ever took any rabbits were the hounds.

After each day's hunt the poor hounds would have to lug their income tax rabbits all they way to the center of the forest and give them to the bears. And then they would have to struggle all the way back through the forest and barely get sleep enough for the next day's hunt.

The bears took all the fat rabbits for themselves and the others were going to spoil so they carried them to the needy mutts. There was great rejoicing among the mutts. The bears were their greatest friends. And the government the greatest thing they had ever found.

The bears, seeing the wonderful effect of their good works, increased the income tax and stipulated that only fat rabbits would be accepted. The poor hounds had to drag half of their catch to the center of the forest and then struggle home to a meager meal of skinny rabbits that were nothing more than skin, bones, and a squeal.

It was not long before the head bear made a big speech that more rabbits were needed for the needy mutts because they were increasing so fast. He upped the income tax to two-thirds the catch of anyone catching rabbits in the realm.

The hounds were getting fewer and skinnier, and they started to mumble among themselves. But the lady hounds insisted that it was for a good cause and that the poor little baby mutts needed food.

That night a few of the hounds gathered together. "We can't continue on like this or there will be no more left of us. We have either got to turn and fight now before we are too weak to fight or reconcile ourselves to a life of drudgery and slow extinction. We've got to track down these bears and get rid of them."

Word of this clandestine meeting reached the bears. They called a council immediately. They were taking no chances with the hounds.

The old bear said, "Their spirit is not broke yet. We've got to do more. We've got to nip this thing in the bud. As long as these hounds stay together they're going to be a threat. We've got to integrate them. If we integrate them with the mutts, they won't know how to fight or track a bear and we'll be safe."

"But how are we going to do it," the other bears said?

The old bear began, "We are all dogs and we are all equal and there should be no discrimination between us. The mutts have always been jealous of the hounds because they are such good fighters and have such courage. The mutts would like nothing better than to think of themselves as being just as good as hounds. Our laws say they are just as good. But the hounds treat them as inferiors. If we mix these two up good, the hounds will be so occupied with the mutt problem that they will forget all about us bears. And sooner or later they will breed together and then all we will have to deal with is mutts."

The bears all agreed that this was the grandest idea they had ever heard. And they forthwith set about to accomplish it.

At first they tried stratagems and persuasion. They organized a Grand State Rabbit Hunt for all hunting dogs because they knew the hounds loved to hunt so much. The hounds were all for it when they first heard of it, but when the hunting day came they were shocked to see all the mutts come over to join the hunt. The mutts really did not like to hunt, but they liked the idea of being just as good as hounds. A few bears joined the hunt also, for appearances.

The troop set out. There was no bugle call to sound the charge. They set out like a flock of ducks to swim a lake. There were mutts of every description—long tails—hoisted

tails—stubby tails—curled tails—short legs—long bodies—flopping ears—standing ears—short hair—long hair—and every color. The little dogs bounced in and around and among the group with happy delight. They were on a real hunt with the hounds. The hounds walked along like plow horses. The bears asked them, were they enjoying themselves. The hounds managed to give a feeble yes in deference to the official position of the bears. The mutts were having the grandest time of their lives barking and yelling. One of them discovered a turtle. They marched all the way to the other end of the field and there spread out a picnic. "Isn't this grand," said the bears? The mutts ate so much that they did not want to go on, so they rested there the rest of the day.

The official bears returned to the government headquarters deep in the woods and reported that the hunt was a failure. "The hounds didn't seem to be happy," they said. "We'll never be able to persuade them to hunt with the mutts again. There's no chance of integrating by persuasion."

"Then we'll have to do it by force," said the old bear. "Our government is pledged that everyone should be treated free and equal. We mean to carry out that pledge. The hounds have been discriminating against the mutts. They do not let them sleep with them. We must put a stop to this discrimination."

So a decree was sent out from the government that all eating places and sleeping places had to be integrated.

"That'll do the work," said the old bear. "Now all we have to do is wait."

But they could not wait. The next day they added something more. "These hounds," said the old bear, "have been

hunting in pairs, two hounds to a pair, and this is discrimination. There should be one mutt and one hound in every pair. The hound will be so agitated with the mutt that he never again will think of bears in his entire life. We must have equality. We are pledged to it."

The decree went out, and from henceforth, for every pair of dogs that hunted, one of them had to be a mutt and the other had to be a hound. This way, absolute equality was assured and the government lived to its pledge.

No one supported the government more staunchly than the mutts. To them it was heaven sent and could do no wrong. The bears held up the mutts as exemplary citizens and could not say enough in praise of their loyalty. The bears were forever grateful to the mutts and were sure to do everything they could for them.

The poor proud hounds that had been the terror of the woods had been reduced to the level of the mutts and snipped and barked just like they did and forgot their ancestry.

February 21, 1966

Chapter 47

The Electorate

If it is true that the country is controlled by politicians not representing the best interests of the country, how is it possible for them to get elected? After all, is not this a democracy? And if the politicians are not doing what the people want, cannot they be voted out?

It is certainly true that they can be voted out. Why then are they not voted out? The answer is contained in the nature of the electorate.

When this country was first established only those White men who owned property or who paid taxes could vote. It was felt that only responsible White men had a real and legitimate interest in the government. The elective franchise was then conferred on all White men regardless of their qualifications. Then it was conferred on all men regardless of what they were including negroes. Then it was conferred on all White women and negro women.

With the introduction of each new group, the nature of the electorate was changed and the nature of the government was also changed. The government reflects the nature of the electorate and as the electorate becomes more motley, discordant, disharmonious, and unweildy the government keeps right in step and becomes more motley, discordant, disharmonious, and unwieldy also.

It is almost unfair to blame indecent politicians for being indecent. They are elected on a fair vote. They did not create the system. They are as much a victim of it as we are.

However, they still are indecent and this is why: When a system requires that a man act indecently a decent man will not run for office. So this lets an open field to all those men whose principles are as rubbery as jello. They shimmer and shine and do not have the first bit of solidness in them.

If two decent men run for office no matter which one gets elected the government will be decent. But when a decent man and an indecent man run for office and the system favors indecency, the indecent man is bound to get elected.

A decent man is discouraged from running because he knows he cannot win.

I do not say that all politicians are indecent. There are some very good politicians. I do not mean to cast aspersion on politicians who have consientiously done a good job. Without them we would be far worse off than we are now.

What I am saying is that the politicians who are successful nationally are of a different breed than they once were. And further, I am saying that with each new addition to the electorate the national politicians must make their pitch lower because the quality of the electorate is lower. What I am saying is that some men refuse to make a low pitch even if the electorate does require it, and knowing they can't win they don't enter the race at all. This lets an open field to those men who are willing to pitch as low as the electorate wants. And these men, to my mind, betray their manhood and their principles. And a man who would do that, is indecent.

They either betray their manhood or they do not have any. They either betray their principles or they do not have any. In either case I cannot admire or respect the man who possesses either of these characters. He is either born indecent or turns indecent. Both of them are equally repugnant.

In the past decent men have sometimes been persuaded to run. Sometimes they have won. Sometimes they have not. But the situation in the present has changed. In the last ten years a great change has taken place in the nature of the electorate, and that change will defeat a decent man. Those men who know this simply do not enter the race. Those men who do not know this and enter the race are defeated.

The system has changed. We have seen the last of the national politicians who will stand as a White man and speak to White men. And if he is a White man and does not stand as a White man to speak to White men, he betrays his color, and a man who would do that is indecent. A man who would betray the blood that flows in his veins cannot possibly be decent. A man who would betray the blood of his race and kin and the blood of his ancestors cannot possibly be decent. And this is the only kind of man that we can expect to be elected by our national system, because the national system favors this kind of man.

I myself would rather be a White man than president. And any White man who would rather be president than a White man, to my mind, cannot possibly be decent. And in order to be a White man, a man has to act like a White man and stand and speak to White men.

From the dim ancestoral past we have stood together, and our leaders have spoken to us for us. If a man does not speak to us and for us he cannot possibly be our leader. He is somebody else's leader.

The reason that he is not our leader but somebody else's leader is that we are like a single nay in a host of yeas. We are not the ones that elect him. We started out as a body of White men and elected our leaders from amongst us and by us. But now the electorate contains everybody.

The deterioriation of the quality of the American electorate almost identically parallels the deterioration of the electorate of the Roman Empire.

At first just Romans could vote. Then it was their neighbors. Then it was foreigners. And finally in their most decadent state, they even allowed a great many of the former slaves to vote. Then the Barbarians came and swept it clean, and the process started all over again. This is a cycle that has been repeated many times in history.

Strong countries start out being controlled by the people who make them strong and end up being controlled by the people who could never have made them strong. These people elect weak charactered leaders who turn into despots or dictators and the country either falls apart from internal weakness or is overrun by Barbarians from the outside.

The government cannot be expected to be better than the nature of the electorate. If the electorate is composed only of self sufficient, self supporting, independent thinking men the government will be a decent sound government. If the electorate is composed only of people who collect welfare and are shiftless and lazy and indecent, the government will also be indecent. If the electorate is composed of some decent men and some indecent men the government will be somewhere in between being decent and indecent. It can be no other way in a democracy. The government will reflect the nature of the electorate.

If the majority of the electorate is composed of people who are dependent in their thinking, such as children, women, and negroes, it cannot be expected that the independent thinking people will carry the vote, for the independent thinking people are in the minority. If the majority of the electorate are supported by somebody other than themselves and the minority are supported by themselves, it

cannot be expected that the self supporting people will carry the election.

The fact is that the majority of the electorate is supported by somebody other than themselves. This encourages dependent thinking. Being supported by somebody else does not encourage independent thinking.

Over one half of the electorate is composed of women and the women as a general rule are supported by their husbands. They are dependent on him. This is the kind of relationship they are accustomed to and this is the kind of relationship they expect between themselves and the government.

The second category are young people who are voters, but who have not reached their maturity. They are accustomed to parental support and when the parental support stops, or threatens to stop, they search for a new means of support and the place they look to is the government.

The third category are negroes. They are accustomed to welfare and governmental aid. They are also accustomed to look to the big man or boss as the providential source from which all good things come and catch his favors as he throws them to him.

The fourth category comprises about one quarter of the White men. They are the men who for one reason or another have gone on the rocks and no longer feel capable to steer their own ship. These men develop a dependent outlook on life. They end up wanting to be taken care of. This group also includes the shiftless, the lazy, and the hereditarily deficient.

The fifth and last category is comprised of about three quarters of the White men. These men are the independent thinking men in the society. They are the men who want

to support themselves and to take care of themselves. They are not looking for any one else to take care of them. These men develop an independent outlook on life. These men constitute the bedrock of the strength of the country.

The independent thinking men are in an overwhelming minority and the dependent people are in an overwhelming majority. When the country was first established only the independent thinking men could vote. The elective franchise was limited to White men who owned property or paid taxes and this group almost perfectly corresponds to the three quarters White men I have just described above.

In those days the government was sound and reflected the tenor of the electorate. In our time the government also reflects the tenor of the electorate. But the electorate has changed. The independent thinking men are drowned out under a great majority of dependent thinking people. It is still equally true however, that the independent thinking men are the bedrock of the strength of the country.

The independent thinking men carry the burden of the country and the dependent thinking people load the burden on them. There is a great injustice here because the men who are the strength of the country are turned into beasts of burden. Their protest is unheeded because they are in the minority and their voice is drowned out. Without these men the country would fall apart, for they are the men who hold it together and give it strength. They started out by being the conquering stallion of the plains and now they are a burro loaded high with wares struggling up a mountain path. Their character has been reduced in size and new demands have been made upon their strength.

Some people will immediately counter that the independent thinking men have no one to blame but themselves. If they had wanted, they could have kept the vote to them-

selves and never have given it to all these other people. I can only say that the stallion, out of generosity, offers to give a little girl a ride and ends up by carrying the circus fat lady. The generation of independent men that are long since under the sod get all the thanks of the little girl, but all we get is dead weight.

If there were any indication that the fat lady was growing thinner, the horse might endure it. But he can see she is getting fatter all the time. He will either dump her or she will buckle his knees and crush him.

Who is carrying the load in this country I would like to know? It is the independent thinking White men, and the load is getting heavier all the time. And their voice is getting fainter and weaker in the body politic. As more and more people clamor to climb on the horse's back, they are in the majority, and the poor horse has no choice whatever over which way he wants to go. The independent thinking White man is the horse. He is the strength and power that holds everything else up. Without him everything else would fall.

Good quality government cannot be expected from a low quality electorate. Quality in an electorate is not measured by the cut of a man's clothes. It is measured by his character. If a man has the character of a con man, but is dressed like the Aga Khan it does not make him good quality. And an electorate composed solely of his stamp, would not be a good quality electorate.

If a man has the command of the language of Winston Churchill, but spends his time writing pornographic literature for school children, he is not a high charactered man because of his education or talents. And an electorate composed of his stamp would not be a good quality electorate regardless of the education.

If the people generally are immoral and dissipated and dissolute, no matter how good their education, or no matter how luxurious their comforts, an electorate composed solely of this stamp would not be a good quality electorate.

The working man who wants to work and support himself and be independent, and not be dependent on somebody else, is the bedrock of the strength of the electorate. A man who wants to earn his own living and be owing to nobody is a strong charactered man. And an electorate composed only of men of his stamp would produce a strong solid government.

There are three kinds of men. The first kind dreams of a life where everything will be done for him and he can lead a life of ease with no work. He resents work and really wishes someone would support him. He is the very worst kind and he has the weakest character. He has the character of a drone.

The second kind of man is the kind of man who is constantly dreaming up stratagems to exploit other men so that he himself will not have to work. He avoids all serious work and relies almost wholly on stratagems. This kind of man has the character of a fox.

The third kind is the kind of man who wants to support himself and do his own work and wants to be owing to nobody. This is the very strongest charactered man. His character is that of a worker.

When I speak of workers I am not speaking strictly of wage earners. When I say workers I say it in the broadest sense. I mean it to apply to all those men who apply themselves diligently and consistently to serious work.

There are two categories of workers. There are the wage earners and there are the non wage earners. The wage

earners are men who work for wages by the hour. The non wage earners are those men who work, but not for wages. They include such men as doctors, business men, professional men, and other men who put in a daily grind and depend on that daily grind for their living. A doctor makes a real contribution to the society of his time and his labor, and so do legitimate business men and professional men. These men are workers, but they are not wage earners. These two groups of men together form the bedrock of the strength of the entire society. These men constitute the workers.

The foxes are men like speculators. He buys a piece of land for ten thousand dollars because he has inside information that a road is going to pass by. Then two years later he sells it for ninety thousand dollars. This man has contributed nothing to the society. Yet he lives high off the society. This is the fox and this is the kind of man I am speaking of when I say fox.

The drones are those men who idle their lives away waiting for Aunt Lucy to die so that they can have the income off her stocks and not have to work. This type of man might be working, but his character is that of a drone. He dreams of being supported rather than supporting himself. If he has a job, he never takes it seriously nor applies himself seriously. And even as he works, he dreams of some providential act that will take care of him the rest of his life.

The point is that he does not plan on working for this, but wants it to come by way of providence. If he has to work for it, it loses all its appeal to him.

When I speak of drones, foxes, and workers I am speaking of character, rather than what they may actually be doing. I am speaking of a frame of mind.

Drones often may be forced to work out of necessity. They might even end up working their entire lives. But if

the entire time they work they dream of some providential act, they are drones in character. And their character is a drag on the independent thinking type men.

To a drone all social legislation sounds like sweet music, for it is something to take care of him. If they passed a law to support a man from the time he was a baby until he died an old man the drones would clap their hands. The drones might be working, but the only reason they work is that nobody has yet offered to support them.

If the government were to offer to support a worker from the cradle to the grave so that he would never have to work and could idle his life away, the worker would turn it down because he wants to be independent. And the only way he can be independent is to support himself.

The fox is both dependent and independent. He depends on the wealth of the society to support him, but on the other hand, he is independent because he is owing to no man. In the vernacular, he lives by his wits instead of by the sweat of his brow.

The character of these three groups of men blend back and forth. A business man is sometimes part fox. Other business men are all workers. They apply themselves seriously to their work and think to make their living by being honest and giving good service. They have no stratagems up their sleeves for some kind of slick business deal to make their fortunes overnight.

The dreams of drones flit in almost all men's heads sometime or other. I am sure that most men in their childhood dreamed of some rich uncle, to buy them horses, and to take care of them, and to give them all the things they wanted. These are the dreams of childhood and some men dream them their entire lives. Until a man turns from a man

who wants to be supported into a man who wants to support himself, he is not yet mature and he is a drone. Not all drones are immature. Some of them are broken in spirit. Some of them are simply low charactered.

Even though the dreams of drones sometimes flit in the heads of workers, when the chips are down the worker would rather support himself than be supported by Aunt Lucy because this is the only way he can be independent. This does not mean that he will not accept Aunt Lucy's gift. It means that he does not base his whole life around it. It means that he maintains an independent frame of mind.

When a fox accepts Aunt Lucy's gift, before he even accepts it, he has it all figured out, how he can put the money in one place and double the money overnight. But a drone simply accepts the money and plans to spend it.

Workers are men who expect to make their living through hard work and no other way. The wage earner is the most typical worker. For he does not picture himself as a fox, and he is the least troubled with the dreams of drones because he has no rich Aunt Lucy to leave him anything. If ever he is going to have anything, it is going to come through hard work. The wage earner is the most typical worker, for he does not picture himself as a fox, whereas many business men and professional men admire the fox and secretly wish they could be as cunning. To the degree they keep themselves in this frame of mind, to that degree they are foxes. In other words, they are looking for an easy way out to success and fame and luxury. Whereas, a wage earner has none of these illusions. He knows that if he is going to have a nice little house he will have to work for it. And he does not dream of having it given to him because he has no rich Aunt Lucy to give it. In short, he expects no gifts and he does not expect to cheat his way through life.

He expects to work his way through it. His ambition is to have a good job so that he may work his way through it. He does not try to avoid reality, but realizes the sure way to all good things is hard work.

A worker who puts his mind to his work and does not expect an easy way out is the strength of the society. The wage earner most nearly fits this group and that is why he is the strength of the society.

The wealth of the world is not created through cunning and stratagems, nor through the dreams of drones. It is created through hard work. And the man who creates his own wealth with his own hands and with his own time is the only man who can truly say that he supports himself. And a man who is self supporting is independent in character.

To sum up: The workers are men who expect to make their living through hard work and no other way. The foxes are the men who hope to make their living without working through cunning and stratagems. And the drones are the men who do not hope to make a living at all. They hope to have it made for them.

The natural enemy of White men are black men. There is an irreconcilable conflict of interest between White men and black men. There is a conflict over who will get the jobs and who will populate the country. And the outcome of this conflict will be determined by who controls the country and the country is controlled through politics.

It is not necessary for the negroes to be in the majority to control the politics. They can constitute as little as twenty five percent of the electorate and still control the politics.

When a politician makes an appeal for the negro vote he does not come right out and say, I am pro negro, vote for me and I will do everything I can for you. He words his

appeal in more guarded language. But nevertheless, there is no question what he means and what his intentions are. He usually makes his appeal in such terms as, freedom for all, equal opportunity, aid to the needy, and so on.

Since the appeal is made in this way it catches a great percentage of the White vote, and the pro negro candidate gets elected and carries out his implicit promise to do everything he can for the negroes.

Generally speaking about half of the White women will vote for a candidate such as this. The other candidate who would make a manly appeal would sound harsh to her. He would sound like a cruel husband who withheld a dress she deserved. Also included in this group of women, would be a large percentage who would be negro sympathizers and some of them would be outright pro negro. Whatever their reasons, about one half of the White women will end up voting for the pro negro candidate.

About one quarter of the White men will also end up voting for the pro negro candidate. Some of them will do it because they are weak charactered and the promise of someone to take care of them sounds good to them. And some of them will be negro sympathizers and a few of them outright pro negro. Whatever their reasons about one quarter of the White men end up voting for the pro negro candidate.

And of course the whole body of negroes would be disposed to vote right down the line for the pro negro candidate. Even those negroes who might have an independent streak in them would vote for him because the candidate would be promising so much to his own people.

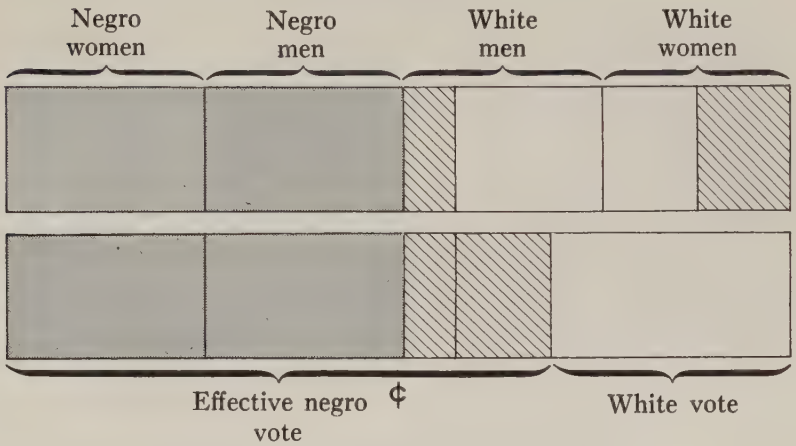
What it amounts to is, that the independent thinking White men are submerged under the vote of negroes and the White people who vote as negroes.

Following are three graphs. These graphs depict three different situations. The first graph shows what the vote would look like if the electorate were half negro. The second graph shows what the vote would look like if the electorate were one third negro. And the third graph shows what the vote would look like if the electorate were one quarter negro.

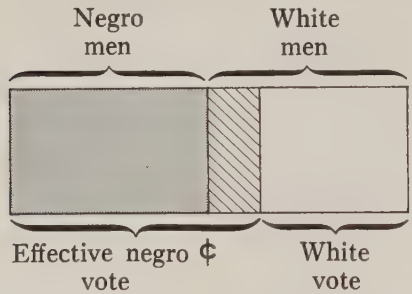
There are several things to note in these graphs. Note how the White women's vote in conjunction with the one quarter White men's vote, gives the negroes a majority in all three cases. Note what the vote would look like, if only negro men and White men were voting. Note what the vote would look like, if only White men were voting.

Graph No. 1 showing what the vote would look like if the electorate were one half negroes and one half White people.

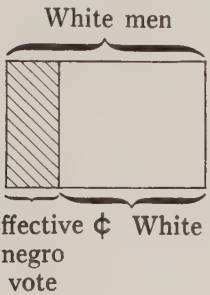
Situation No. 1



Situation No. 2—Just men vote.

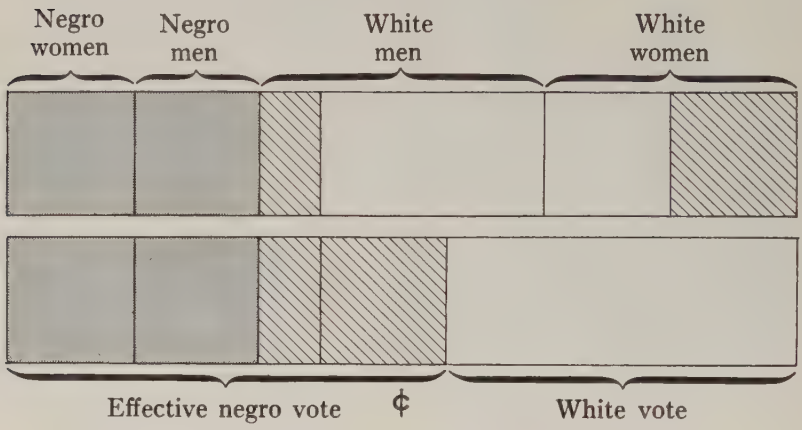


Situation No. 3—Just White men vote.

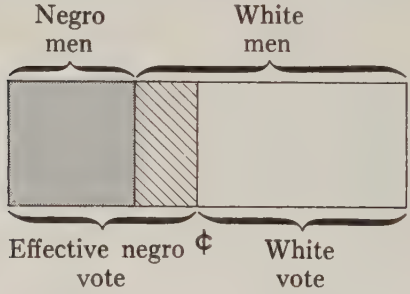


Graph No. 2 showing what the vote would look like if the electorate were composed of one third negroes and two thirds White people.

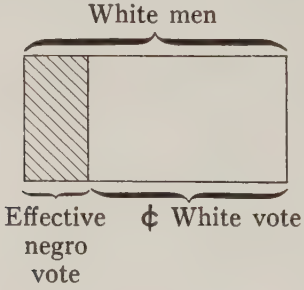
Situation No. 1



Situation No. 2—Just men vote.

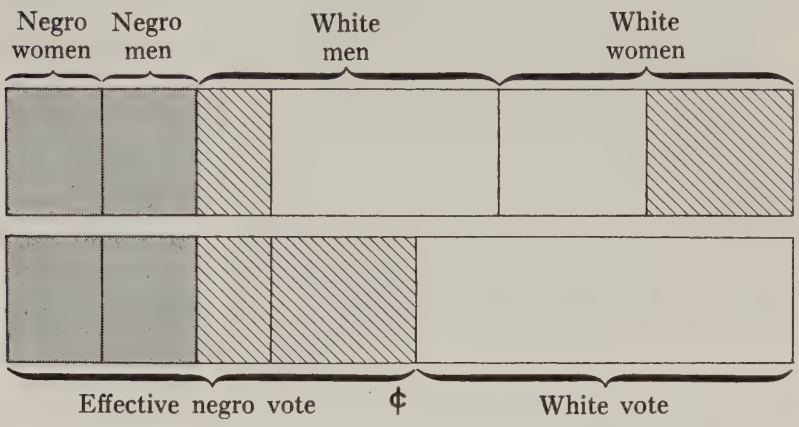


Situation No. 3—Just White men vote.

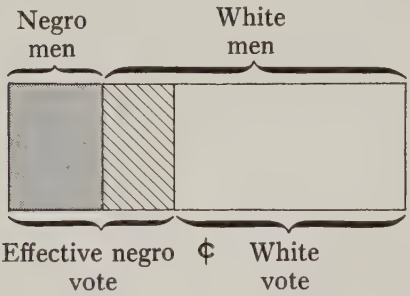


Graph No. 3 showing what the vote would look like if the electorate were composed of one quarter negroes and three quarters White people.

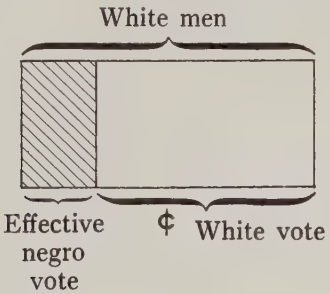
Situation No. 1



Situation No. 2—Just men vote.



Situation No. 3—Just White men vote.



The preceding graphs depict what would apply to the Southern States, if all of the negroes voted. In the Northern States an even smaller percentage of negroes could control the vote. For in the North a greater proportion of White women and White men are pro negro or negro sympathizers. In fact, the fewer the negroes in the society the more likely are the White people to side with the negroes. So in the very States one would expect the White men to carry the vote the pro negro candidate carries the vote. This is a phenomena of the American electorate. I wish I could depict it with graphs but I do not know how. All I can do is to point out that historically States with few negroes vote pro negro. In the South the percentage of White men and women who are likely to vote for the pro negro candidate correspond more or less to how I have outlined them. Not all of them vote for him because they are pro negro. Some of them vote for him because his social welfare promises sound good. Others vote for him because they are negro sympathizers although they are not pro negro. Still others vote for him out of party loyalty.

I cannot blame these people who vote for a man out of party loyalty. They have belonged to their party all their lives and they have a right to expect that their party will not desert them. In their hearts they believe that all the promises are mere flourishes and stratagems and that in the end everything will come out all right. They believe that their candidate is really a sly fellow and is just using tricks and deceptions to turn things around the way they ought to be.

The common man is faced with a dilemma. The Republican Party is a business man's party and he is not a business man. He feels no kinship with these business men. He is suspicious of them and does not feel at ease in their company in any case.

What it amounts to is, that there is no White man's party. The White tenor of the Republican Party is not due to any inherent philosophy, but due to a general philosophy that favors the independency of men. The common man knows that he is nothing at all as an individual and that the only way he is anything at all is as a member of a group. The Republican Party is like a covey of cats. They are grouped together purely because they are cats and not because they have any inherent love for each other. While traditionally, the Democratic Party was like a covey of dogs that ran together in a pack. The common man felt better in the Democratic Party. But now they have introduced negroes, and the old camaraderie is dissolved. He simply has no place to go.

So in desperation he clings to the belief that the policies of his old party are stratagems and that his candidate is really on his side and that everything is somehow going to turn out all right.

But the truth is that things are not going to turn out all right. There is no stratagem. What is seen on the surface is all of it.

The politicians are simply opportunists—victims of the system as much as any other person in the United States and they are exploiting it. They console their consciences with such thoughts as, if I do not do it somebody else will. And some of them are not really opportunists. They really believe in these things. Under any other kind of system they could get nowhere in politics. But under the kind of system we have, they rise to the top.

When the negro is promised something, there is only one way to keep that promise—and that is to take something from a White man and give it to a negro. When a politician promises the negroes welfare, the only place he

can get the money is from the White men. There is no other place to get it. He cannot take it from the negroes and give it back to them, for that would not make sense.

When a politician promises to put negroes in a White restaurant, the only way he can make that promise good is to take away the right of White men to keep negroes out of a White restaurant. There is no other way to keep the promise. In order to give to one, you must take away from the other.

The politician himself has nothing to give. His pockets are empty. He goes in there to fill his pockets. If he is going to give anything he must take it away from somebody first. And if he is going to give things to negroes, he cannot possibly take it away from negroes and give it back to them. They are not that stupid. The only place for him to get anything to give the negroes, is from White people. There is no other place for him to get it.

When a politician promises to put negroes in White schools, he must first take away the right of White men to keep negroes out of White schools.

When a politician promises to give negroes jobs, he must first take those jobs away from White men. If he did not take them away and set them aside, White men would fill them in a minute. What the politician does, in effect, is to promise to save seats for the negroes in the theater. If he saves seats for the negroes he must first take away the right of White men to sit in those seats.

Instead of the negroes standing outside of the theater, it is the White men. They both cannot sit in the same seats at the same time. The politicians are not magicians. They are people just like anybody else. If they promise something to one person, they have to take it away from somebody else. They cannot conjure it up out of thin air.

The politicians would have you believe that they can rub their hands together and conjure up extra seats in the theater as they needed them. This is a lot of nonsense.

The politician is the middle man between those who take and those who have to give.

The nature of the electorate is disheartening. The election can be absolutely fair and square and one pro negro candidate after another get elected.

Is the pro negro politician to blame? No, he is not. It is not his fault that the system favors his breed of man.

The substantial men who have always been the bedrock of sound government are submeged under the other elements in the society. When they are submerged and their voice is drowned out, the government cannot help but change in character to reflect the change in character of the electorate.

As more and more negroes vote, the character of the government will change to reflect that vote.

The Fifteenth Amendment conferred the elective franchise on the negro. The Nineteenth Amendment conferred the elective franchise on women.

These amendments came almost one hundred years after the Constitutional Convention. The founding fathers had nothing to do with it.

Neither of these amendments have done us any good. They have not improved the quality of the electorate.

In defense of the women I say that the substantial women are drowned out by the insubstantial women so that the net effect is to decrease the quality of the electorate. But the insubstantial women are not to blame. A woman cannot

be expected to be manly, and politics is still a man's business.

I can make no defense at all for the negroes.

If ever the country is to have the substantial government it once had, it must be based on substantial electorate. As long as it is based on a low quality electorate, it can be none other than low quality.

The situation looks almost hopeless. The government started out being created by men of substantial quality, and based on an electorate of substantial quality. And ever since there has been a steady deterioration in the quality of the electorate. Step by step the electorate has been enlarged until now it includes everybody. And once the elective franchise is given, it is hard to take it away. For it would be very difficult to get people to vote to disenfranchise themselves. The negroes certainly will never do it. Yet if we are to have the sound government of old, it is absolutely necessary.

It is claimed by some people that we have no right to take the elective franchise away from the negro even if we could do it. I in turn say, those people who gave it to them had no right to give it, for the right belongs to all generations and they represented just one. What one generation gives, another can take away. For what is given can be taken away.

But the real problem is not the negro's right to vote. The real problem is his citizenship. The real problem is his presence. The real problem is the Fourteenth Amendment which conferred citizenship upon the negro.

If the negro were not a citizen the major thorn in the country's side could be pulled out. The negroes could be sent to their native land, and the wound would heal, and the country would be a solid country.

We have the right to do this. What one generation does another can undo. No one generation has the privilege of dictating to all future generations.

Until men are willing to do this, this problem will continue, and grow more acute and run rampant through the country until it destroys it altogether.

As the negro population increases the quality of the electorate will deteriorate correspondingly. Any man who is truthful with himself will see that this is bound to happen. As the quality of the electorate deteriorates the quality of the government will deteriorate correspondingly. And as the quality of the government deteriorates it jeopardizes the survival of everyone in the society.

The question one should ask himself is this: When the quality of the electorate deteriorates does it conduce to the survival of one's country and one's future generations, or does it jeopardize them? Let that question be answered truthfully and act accordingly.

What are the alternatives? If things continue as they are now and other countries get stronger, that will put the United States behind. China is getting stronger. A few short years ago she was a sleeping giant. Now she has awakened and broods darkly on the horizon.

If things do not continue as they are now, they will either get better or they will get worse. If they get worse that cannot possibly make us stronger. And if they get better, how are they going to get better? Let each man answer this his own way, but let that answer be based on solid reason.

To my mind, there is only one way it can get better and that is to improve the quality of the electorate. Adding more and more negroes to the electorate will not improve

the quality of the electorate. The ratio between Whites and blacks will not stay the same because the negroes are adding people to the electorate much faster than the White people, and as time goes on the disparity will increase.

Also, as time goes on there will be more and more need for welfare because life does not become easier as a country becomes more and more crowded. It becomes more difficult. With more people on welfare there will be more people to vote for welfare. I can see no possible way for the quality of the electorate to improve as time goes on if the present policies continue.

One of the planks in the Democratic platform for 1960 was a promise to support whatever action was necessary to eliminate literacy tests as a requirement for voting. This promise has been carried out as a part of the 1965 Voting Rights Law. It is no longer necessary to read and write in order to vote. Now how can this possibly improve the quality of the electorate?

The quality of the electorate has now reached as far down as it can possibly reach. I cannot think how it can reach any lower. It started out as White men who owned property or paid taxes. Then it was all White men. Then it was all men regardless of race or color. Then it was all people regardless of sex. Now it is all people regardless of whether they can read or write.

How can we possibly expect the quality of the government to improve as the quality of the electorate deteriorates? It is an impossibility. How can we expect the quality of the politicians to improve as the quality of the electorate deteriorates? We cannot expect it. What we can expect is that as time goes on the system will increasingly favor politicians of the opportunistic stripe.

If these policies continue our country will become so politically weak through low quality leadership that it might easily be overrun by some other country who is led by its best men.

If this does not happen, there is only one other thing that can happen. This country itself will evolve into a dictatorship. Rome went the same route we are going and she evolved into a dictatorship.

Socrates says this and I quote, "And so tyranny naturally arises out of democracy, and the most aggravated form of tyranny and slavery out of the most extreme form of liberty."

The Delphic Oracle said that Socrates was the wisest of all men. I suppose that Socrates knows what he is talking about.

In the democracy of the United States there has come to be a consistent majority. The Democratic party and the Republican party both must vie for the vote of this consistent majority. Whichever party comes closest to suiting the wishes of the consistent majority will be elected. This causes the Democratic party and Republican party to offer similar policies once they find out what the consistent majority wants. As time goes on the Democratic party and the Republican party will become almost identical because they are both appealing to the same consistent majority and the consistent majority is the one calling the shots. It will end up that the Republican party and Democratic party are the same in fact, differing only in name. It will no longer be a choice between men differing in principles. It will be a choice between which candidate is the, so called, better qualified man to carry out the firmly established policies of the consistent majority.

Once it becomes clearly evident that there is a consistent majority and that the government itself is a dictatorship of this consistent majority, the people will become accustomed to an absolute dictatorship and it will make no difference to them whether they are dictated to by a consistent majority or one man. And if a one man dictator was elected, the people would not protest, for what would be the use? If they threw the dictator out the consistent majority would put another one in his place just like him. And rather than chance the fact that the consistent majority will put some one worse in his place the people end up by looking on an absolute one man dictator as an absolute blessing to end the suspense if nothing else.

In a body politic there are the workers and the non workers. There are those who want to be supported and those who want to support themselves. There are those who want to stand on their own merits, and there are those who want to stand on artificial merits.

The substantial men who create governments want to stand on their own merits. They want to support themselves. They want to be independent. They create the government to protect what they earn themselves, not as a source from which to get it.

The substantial men are the strength of the country. Without them there could be nothing. In an absolute democracy these men are submerged under people who have a contrary outlook on life. The substantial men soon grow very discontented. They do the work and the others tax it away from them. They are the strength of the country but their voice is unheard in the country because it is drowned out under the consistent majority. The substantial men are the very men that the country could not do without, yet they are not the men who control the country. They do not even control themselves. They are controlled by the very

people the country could do without because these people are in the majority.

As the substantial men become more and more discontented the insubstantial people grow more and more hostile to them and begin to fear them. If the substantial men should suddenly rise and reassert their power it would cut off the source of support and dissolve the artificial status of the insubstantial people, and the insubstantial people are very adverse to this. They become frightened and desperate. At the opportune moment a dictator offers himself to protect the people. The insubstantial people welcome him as a deliverer. They take him to their hearts and he can say no wrong and he is dictator.

What it amounts to is that the substantial men end up being governed by the insubstantial people. In a democracy they are governed by a majority, and that majority is an absolute dictator to them. When the substantial men begin to chafe, the majority does not feel safe enough with simply a majority. What they search for and really want is absolute security from these substantial men. They want to be protected and taken care of. What they really want is a protector and when a dictator offers himself to them he is godsent. In most all cases the insubstantial people end up in setting a dictator over the substantial men. And once this happens it is too late for the substantial men to do anything about it. They are defeated forever.

The simple fact is, that the men who constitute the strength of the country believe they ought to have a voice in the country. As it is now, the men who constitute the strength of the country are ruled by negroes, drones, women, children, students, opportunists, do-gooders, and riffraff of every description. It certainly cannot be maintained that the substantial men are ruling themselves. They are being

ruled by a great majority of others. And the significant thing is that this majority will continue until the end of time. There is no hope of getting out from under it. The dictatorship of this majority is as absolute as if it were an individual dictator. And the disposition of the majority can be predicted with almost the same certainty as if it were one individual.

The men who have sailed oceans, conquered continents and established nations end up by being ruled by negroes, do-gooders, drones, opportunists, and women. This cannot but cause discontentment. And the discontentment will increase as time goes on.

To sum up:

The quality of the government cannot be expected to improve as the quality of the electorate deteriorates.

The quality of the leadership cannot be expected to improve as the quality of the electorate deteriorates.

In the last ten years the quality of the electorate has deteriorated at an accelerated rate. It now includes people who cannot read or write or even sign their name. The quality can go no lower. But this is no consolation. The quantity of low quality people will increase as time goes on.

As time goes on there will be a larger proportion of low quality people in comparison to the substantial people because the low quality people have children much faster.

As the country becomes more crowded it will become more difficult to support a family. There will be more people on welfare in proportion to what there are now. The people on welfare will vote for candidates promising more and more and they will be more effective because there will be more of them.

As time goes on the substantial men will become more and more submerged under the great majority of insubstantial people. Yet it is the substantial men who bear the burdens of the country.

The men who bear the burden should be the ones to say how much is loaded on their backs. They are the ones who feel the weight, not the bystanders standing in the shade.

The substantial men end up as beasts of burden without any control over which way they want to go. They are loaded down with the burden of carrying negroes, slackers, protesting students, peace workers, protesting young people, negro sympathizers, opportunists, dilettantes, poverty workers, insubstantial women, do-gooders, and a plethora of others who contribute nothing to the society except dead weight. And who carries it all?—the struggling worker.

As if this were not enough, all these people who are riding on the horse's back take great pity on foreigners in foreign countries who are not riding on the horse's back and call them aboard. The poor worker's knees quiver and shake, but they keep calling more people on board, for they pity anyone who has to walk. Anyone, that is, except the horse.

It cannot be maintained that the substantial men cannot rule themselves. Our founding fathers did it, and if they did it, this generation can do it also.

It cannot be maintained that the substantial men cannot produce good government by ruling themselves because our founding fathers ruled themselves and produced good government, and if they did it, this generation can do it also.

It cannot be maintained that the substantial men have no right to rule themselves because our founding fathers

had the right, and if they had the right, this generation has the right also.

It cannot be maintained that the substantial men have no right to change the Constitution by repealing the Fourteenth Amendment because that very amendment changed the Constitution. If the past generation had the right to change it, this generation has the right to change it also.

Ever since the Constitutional Convention, the history of this country has been a long history of backsliding. The original instrument is the true Constitution. White men have a right to expect now what their forefathers promised them then.

January 21, 1966

Chapter 48

The Democracy

Democracy is just another name for the dictatorship of the majority. Communism is the dictatorship of the working people. Fascism is the dictatorship of the military. The working people support the country. The military defend the country. Most of those not in these two categories use the country. These are the majority.

The negroes are held out the promise that once they have the majority they can rule White men. This is a false promise. White men will not allow themselves to be ruled by negroes.

A democracy is possible only in a voluntary association. It is not possible in a forced association.

The negroes were brought into this country by force. They were introduced into this body politic as citizens by force. In the first instance, it took a slave ship and chains. In the second instance, it took four years of civil war, blood and violence.

Democracy cannot be established on this basis. A government established on this basis is not a democracy, but a dictatorship of the majority.

In order for democracy to be genuinely workable it must be among peers. It must be among people who voluntarily come together and are willing to abide by the decision of the majority. For among peers the decision of the majority is recognized as being most always the right decision and the wise decision.

But a democracy of people who are not peers is simply a dictatorship of one people over another. And it matters little whether one is dictated to by one man or a million.

The negroes recognize the falsity of democracy because for years they have been dictated to by White men as a group. Yet all along the promise has been held out to them that once they have the majority they can dictate to White men.

But this is a false promise. It is false because the White men who made it had no right to make it. They promised the lives of other White men and this was not theirs to promise. Each White man speaks for himself.

Once the negroes have the majority and assume therefore that they have the right to dictate to White men, they will be let down once again. The great body of White men will simply not submit to it.

The only way it can happen is for the government to force it. With force, tyranny will grow and the structure will become more brittle and fragile.

March 31, 1966

Chapter 49

The Strength and Weakness of the White Race

In America we have the picture of White men trying to make something work that was wrong from the start. And negro citizenship, and negro equality, and democracy with the negroes, was wrong from the start. It was wrong in principle. It was wrong even in the way it was brought about. It was brought about in the face of a national sentiment against it. But once the deed was done White men tried to live with it. And they are still trying to live with it. They keep repeating to each other that it is a good thing. And at the same time they say that it is a good thing, they think of moving to a new neighborhood where the negro threat is not upon them. They keep moving to the country out of the cities. Some New Yorkers live as much as forty miles away from the city, and one of the big reasons is that they are searching for a congenial society. If New York City were London these people would not feel the urge to move with such pressing force. They would find their congenial society right in the city. But they cannot find it in a Harlem. And as they leave New York City to head for their home forty miles away they keep repeating to themselves so they will not forget it, that democracy with the negroes is a good thing. They keep repeating this even though their ancestors just a hundred years ago said that it was a very bad thing.

Winston Churchill lived right in the city of London and was very happy. Englishmen do not feel any urgent need to leave London because of its society. The very reverse is true. In London there is the congenial society that men want.

If America were as crowded as England, White men could not get away from the negroes by moving forty miles to the country. Their elbows would be rubbing negro elbows all the time. And then there would be an explosion.

This idea that something against nature can work is a false idea. This idea that something that was wrong from the start, can turn out to be right, is a false idea. This idea that by saying wrong is right makes it right, is a false idea. Bad cannot be made into good by continually saying bad is good. A horse cannot be made into a cow by calling a horse a cow. It is a cow no matter what one calls it. And a bad thing is a bad thing no matter what one calls it. And democracy with the negroes is a bad thing. It cannot possibly contribute to the survival of White men. And if it does not contribute to the survival of White men it cannot be called good. If it contributes to the extinction of White men it must be called bad.

And who can possibly maintain that having a democracy with the negroes is contributing to the survival of White men? Who can possibly maintain that negro citizenship is contributing to the survival of White men? Who can possibly maintain that populating the country with negroes is contributing to the survival of White men?

Yet White Americans keep repeating to themselves over and over, that these things are good things. How can this be so? How can they maintain that something obviously bad is good?

It is said the world over that Americans have a soft heart. It is said they are an easy push over. Even in the violence of war Americans are disposed to be kind and considerate. And often they are taken advantage of. Their prisoners of war are given the best treatment. They do not torture. They will forego attack if there is some slim chance of ar-

ranging peace. They take it on the chin from little countries who throw insults on them one after another, when all the time they have within their power to bring their hand down and snuff the little country out. But they do not do it. They forbear. And why do Americans do this?

They do it first because it is instinct, and secondly, they do it because they are trying to live up to high principles.

The other races of the world and other people make a great mistake if they conclude that because Americans are soft on enemies they have no fortitude. Forbearance is mistaken for a lack of courage. But Americans have all the courage they need. They are hard to arouse, but once aroused they are just as hard to subdue.

What is this high principle that Americans try to live up to? The government says that it is the principle of democracy. But this does not appeal to the people. This is not what they have in their mind. The principle of the people is the principle of "Do unto others as you would have them do unto you." This is the high principle that Americans try to live up to. And there is no higher or finer principle than this.

This is the major reason that democracy with the negroes is called good. They say to themselves, if I were a negro how would I feel if they would not allow me to vote? How would I feel if they took away my citizenship and deported me? I would feel miserable.

This is the basic reason why White men have forborne acting on the problem of the negro. This is the reason that they have not attempted to deport him, but instead integrate him. The reason is that White people are sensitive people and considerate of others. But this very weakness is their greatest strength.

A people who are sensitive and considerate of others are a strong people. The reason they are strong is that they can co-operate with one another to act as a group. It is the same reason that gentlemen can triumph over brutes—because gentlemen can act together. The more sensitive a people are to each other, the stronger they will be. But this same sensitivity that binds them together also makes them sensitive to every living thing. And most of all, to another human being. The very sensitivity that binds White men together also makes them sensitive to the feelings and aspirations of the negro. And it is because that White men say, how would I feel if I were a negro that the negro occupies the privileged position he does today.

If it were just a matter of correcting a mistake the mistake would have been corrected long ago. But it is more than this. The principle of Do unto Others restrains the White people.

If the negro had never been made a citizen the White people would probably be more happy. If Lincoln had lived to carry out his purpose to deport them, White people today would probably say that it was a good thing. But they were not deported. They are here. They were made citizens. And once a thing is done it is awfully hard to undo it. And each White man refrains from doing it because of the principle of Do unto Others.

But what others do White men have in mind? They have the negroes in mind. But are these the only others to be considered? No, they are not. The most important ones to be considered are the unborn generations of White men. These are the ones that deserve the loyalty of White men. The problem is not how would I feel if I were a negro. The problem is how would I feel if I were one of the unborn generations to come? How would I feel if I were denied

existence because the country was overpopulated with negroes? How would I feel if I were denied existence because some White man could not get a job and afford a wife and have children? And how would I feel if the reason that he could not get a job was because the jobs were taken by negroes?

It is true that some White men will have children whether they have a job or not. But a sensitive White man will not have children unless he can support them.

Is the whole principle of survival to be reduced to the principle of who can have the most children the fastest? The way things are constructed now these are the people who have the ascendancy. But do these people deserve to live more than the sensitive man who will not have a child because he cannot get proper support?

Is everything to be reduced to just big numbers? Does not one White child have as much right to live as five negro children? Who is the White man obligated to? Is he obligated to see to it that the five negro children are born, or is he obligated to see that one White child is born?

And how can he guarantee that the White child will be born? He can guarantee that the White child will be born by creating a society congenial to the fostering of White children. And what kind of society is congenial to the fostering of White children? It is a White society composed of peers where a man can make a living and his children can enjoy the joys of a White childhood.

If the United States were one great Harlem with the negroes controlling the show, how many White men would feel like bringing children into this type of world? His struggle would not be to have children. His struggle would be to leave Harlem. But if Harlem stretched

from the Atlantic to the Pacific the only way he could leave it would be to rise above it by becoming wealthy. But by that time, he would be too old to have children and the children that he could have had and normally would have had in a White society would have been denied existence. And how about all the other White men who would never make it to being wealthy, but struggle all their lives and die childless? Here again, many White children would have been denied existence. How about the postman who applies for a job but cannot be hired because the jobs are filled by negroes? You say that he should go somewhere else. But somewhere else he would find the same thing. You say, that certainly he can get work somewhere. Maybe he will. But still there would be thousands of White men out of work because of negroes, and thus thousands of White children would also be denied existence. Even if the postman does get a job he is still in the negro school district. He still has to face the fact that if he brings children into the world they will not have a White childhood. In order to give his child a White childhood he will have only one so that he can afford to send her to a private school instead of to the all negro public school down the block. And thereby the other two children that he normally would have had in a White society were denied existence. And why were they denied existence? They were denied existence because White men will not bind together and form a White society because they are being considerate of the negroes.

Is it the postman's fault that he has denied White children existence? No, it is not. A man alone is not a society. It takes many men to make a society. And it is the duty of White men as a group to make a congenial society in which to raise White children.

The postman is not to be condemned for denying White children existence. He is to be commended for struggling to

give his one child a White childhood. It is not the responsibility of a single man alone to create a society. And besides this, it is an impossibility. The responsibility for creating a White society rests on all White men. And if they fail to do this they are guilty of denying millions of White children existence. And what would be the reason they had denied these White children existence? The reason would be that they were being considerate of the negroes.

The wealthy White men are able to rise above the seething mass of humanity and establish White societies in little nooks and crannies in beautiful sections. And because they have made it on their own horsepower, so to speak, they conclude that all White men can do the same if only they try. And they conclude that if White men do not make it, they either have not tried or are inferior to start with, and are in fact, no better than negroes. The wealthy White men do not condemn White society as such. They struggle to get it. It is only in the method to be used to attain White society that the wealthy White man differs from the ordinary White man.

The wealthy White man has the philosophy of the bear. He revels in individual competition and the negro is the easiest of all to gain ascendancy over. In fact, the negro is so easy, that to the wealthy White man, the negro is no contest. The only people who give the wealthy White man any real contest are other White men.

The wealthy White man has no trouble establishing himself in a White society congenial to his nature. He has no trouble in providing a White childhood for his children.

But how about the postman? Is he any less sensitive and any less deserving of a White society and the privilege of being able to provide a White childhood for his children?

The philosophy of the bears might be all right for the bears. But it will never do for the hounds. White men compete in survival groups; not as individuals. This method of competition is just as legitimate as individual competition. In fact, it is more legitimate because it is the will of the majority of White men. White men have a perfect right, and an inalienable right, to bind together and to create a White society. No thing or person or theory can legitimately abrogate this right. The right of the ordinary White man to bind together to create a White society is the right of the ordinary White man to survive. And it cannot be compromised. The ordinary White man has the right to create with unity the same society that wealthy White men create for themselves with money.

But there is no need for wealthy White men and ordinary White men to be divided on this issue. In fact, they should not be divided. They both agree that White society is a natural desideratum for White men. The only point of difference between them is in the method to attain this desideratum. The wealthy White man says that it should be done with money and the ordinary White man says that it should be done with unity. The ordinary White man does not have the money to join the wealthy society. And it is elementary that all ordinary White men cannot be wealthy. When the wealthy White man says that all White men should become wealthy he is asking the impossible. But every White man has within his power to subscribe to the unity of White men. And if all White men join hands together they can create a White society in the whole country instead of just little nooks and crannies.

It is the fashion of the upper class Whites to say they would not want their children in with any low class people, White or black. Implying that it is just a matter of economic status. But where on the face of the earth is there any White

neighborhood comparable to Harlem? Certainly there are White neighborhoods as poor as Harlem. I should expect that certain towns in Iceland would be as poor as Harlem. But would a White man feel the urge to move out of these towns for the sake of his children? No he would not. For he would be in a White society.

If White men desire to create White society in little nooks, why then should they not desire to create it in the whole country? If the congenial atmosphere of White society is conducive to the birth of White children, and the absence of White society antagonistic to the birth of White children, are not White men in loyalty to their unborn generations obligated to create a White society? Or are they obligated to see to it that five negro children are born?

Whose children are White men obligated to? Are they obligated to the children of White men or the children of negroes? Whose unborn generations are White men obligated to? Are they obligated to the unborn generations of White men or are they obligated to the unborn generations of negroes? What is the duty of White men? Is it to see that one White child is born or that five negro children are born? Is it, or is it not, the duty of White men to provide a sanctuary for White children? Is it, or is it not, the duty of White men to create a congenial White society throughout the land? What is the duty of sensitive White men? Should their sensitivity bind them to the welfare of negroes? Or should their sensitivity bind them to their own unborn generations? Who deserves the loyalty of White men? The one White child or five negro children?

It is the duty of sensitive White men to create a beautiful society in which to raise their children. This duty is preeminent. One cannot simply confine his vision to the living. He must see those who are yet to come. Their wishes and

feelings and welfare must also be considered. And is a mixed society, and a democracy with the negroes, and negro citizenship, and negro equality, contributing to their welfare? Are White men to forsake the welfare of their unborn generations for the sake of the negroes?

The sensitivity of White men makes them forbear. But because they forbear does not mean that they are weak or lack courage. Their very forbearance is a sign of strength. And once they resolve to act, they will act. White men are not weak, they are strong. White men are not disloyal to their own unborn generations, they are loyal. And once the conflict between their own unborn generations and the negroes becomes apparent, they will act to correct the situation. It might not happen in my life time. It may take scores of years. But some day it is bound to happen. A loyal White man has no choice but to act in loyalty to his own unborn generations.

The weakness of White men is their sensitivity. But it is also their greatest strength. And the sensitive men will triumph.

April 4, 1966

Chapter 50

Work

It is not to be expected that the White man will terminate the citizenship of the negro in anything like the immediate future. What then is to be done in the meantime? How are we as White men to further the interest of our own survival and guarantee the safety and perpetuity of White Society? The answer is to work. Work hard. Do your own work. Work is the final weapon in the struggle for survival.

In times past the White race has made itself dependent on other races, especially the negro race. This disposition to be dependent on alien races is the greatest single weakness of the White race. Why was the South defeated? The biggest reason was that she was weak in man power. If she had relied on White men instead of negroes to harvest cotton she would have had an additional source of supply of man power to draw on in the emergency of war. As it was the negroes were no good at all to her. If the South had relied on White men for her agriculture instead of negroes the White men would have redoubled their efforts to send supplies to the troops in the field. The negroes behaved exactly opposite. With less supervision and the uncertainty of conditions, they produced less. In the very times when they should have redoubled their effort they halved their effort. This is the fate of any race who depends on another race. It weakens them.

Even today the White race still tries to get other races to do its work. Instead of a White man digging a ditch he'll

try to get a negro to do it. It makes no difference whether the negro is called slave or free. The net result is the same. The net result is that a White man is having an alien race do his work.

If all of the Southern negroes had been, and were called free, it would have made no difference in the outcome of the war. A simple thing like a title or word designation, such as "slave" or "free," does not change anything. If the plantation owners had hired negroes for fifty cents a day instead of White men, the man power situation of the South would have been identically the same. But if all of the negro laborers of the South had been White men the man power situation of the South would have been doubled.

The plantation owners believed they were furthering themselves by having cheap negro labor. But in reality they were jeopardizing their own survival by populating their country with an alien race instead of their own race. And when the emergency came they found that they had built a house of sand instead of a house of rock.

In order for a people to be strong they must do their own work. This idea of having slaves must be eradicated, once and for all, from the minds of White men. Again, the simple title of slave or free does not change this disposition to try to get someone else to do one's work. The essence of slavery stripped of these petty word designations is the disposition to try to get someone else to do one's work. The latent wish to have a slave circulates in the back of White men's mind like an opium dream. And this is the thing that must be eradicated once and for all. Until the White race resolves to be dependent upon no other race it is only half mature. It is like a child wishing for a daddy who would supply him with food but who would be under his command. It is like an imperious child dictating to adults and believing

he is superior thereby. Not until the adult would desert the child would the child understand how helpless he really is. And the White race has assumed this childish position many times. Because they can command, they believe they are superior. But this is a false notion.

The Chinese are dependent upon no other race. And in this respect they are the only mature race in the world. They do their own work. They would have no objection to doing our work for us and starving us out. But they would not allow us to do their work for them.

It is entirely possible that the White race could hire the Chinese for a few dollars a day to do all of their work. We could hire them to build our cars and ships and probably get off a lot cheaper than we do by hiring White men. But would this strengthen us? No, it would not. The reason it would not strengthen us but rather weaken us, is that it would afford support for millions of Chinese and our own men would go hungry. As we transferred more and more of our work to the Chinese, the population of our own race would dwindle because men need support in order to raise a family.

It hardly makes any difference whether we would call the Chinese slaves or free men. It would weaken us just the same in either case. And it would make no difference whether we would let them do our work in their own country and ship it to us, or import them into our country and let them man our factories here. In both cases we would be weakened just the same. And as we could be weakened by having Chinese do our work, we are also weakened by having negroes do our work. There is not a particle of difference between them.

If it would be said that the Chinese are not Americans, then we could make them Americans by conferring Ameri-

can citizenship upon them. No matter what trickery or stratagems we would use, the White race would still be in the same position and that is a bad position.

This disposition to try to get someone else to do one's own work is the greatest evil that possesses White men. They have the mistaken notion that the superior race should have the inferior races working for it. The case is exactly opposite. The adult works to support the child but this does not make the child superior. England did all the manufacturing work of her colonies but this did not make her inferior. It made her superior. Work is what makes a people strong. He who works will have power. And he who depends on somebody else will be a pawn of circumstances. The race that tries to get another race to do its work eventually defeats itself. Work makes a race strong. It makes them strong in determination, self sufficiency, persistence, and also in numbers. And numbers are exceedingly important.

If the Aristocracy of England were to deport all their valuable high waged White workers and import economical low waged negroes, the aristocracy could probably live better and gather in far more wealth. They could ride in more luxurious carriages. They could spend more time idling away their lives. But would England be stronger? Of course she would not. Without the cockney soldier England would fall at the first blow. For the aristocracy and negroes could not defend her.

What makes a people strong? The people who are strong do their own work. What makes a race strong? The race that is strong does its own work.

The Japanese, the Chinese, the Germans, all do their own work and they do very well. They drive their own trucks and load their own ships. They do not hire negroes to do it.

The Romans had negroes to do their work and their race is now obliterated. Even their language has passed out of existence until now it is referred to as a dead language.

America has negroes to do her work and she is powerful. But not because of negroes, but in spite of them. If the aristocracy of America hire negroes instead of White workers affording support to negroes and denying support to White men the fate of this country is sealed and the fate is not good.

The South depended on negroes to do its work and it was defeated. Will the United States repeat the same mistake? It seems that it is determined to. It has passed laws making it not simply a matter of preference to hire negroes but mandatory.

In a situation where there are more jobs than people all of the people would be hired regardless of race. This would result from the operation of the laws of simple economics. But if there are more people than there are jobs a loyal White employer will hire a White man rather than a negro. He would do this under the principle that one should take care of one's own first. But if the government passes a law making him hire a negro instead of a White man the White man is out of work instead of the negro. And why should the White man be out of work rather than the negro? There is no possible justification for it in the morality of White men. The only possible justification for it is in the morality of Empire.

Can it possibly strengthen the White race to not hire White men and to hire negroes instead? No, it can not. And it is the moral duty of every White man to try to strengthen the White race. It is not his moral duty to try to strengthen the Chinese race, and it is not his moral duty to try to

strengthen the negro race. The moral duty of White men is to try to strengthen the White race.

It is not the moral duty of White men to hire negroes so that negroes will have support to raise children as mates for more negroes. It is the moral duty of White men to hire White men so that White men will have support to raise children as mates for other White men's children. This is the moral duty of White men. And any law or theory that says White men should hire negroes instead of other White men is a perversion of the moral duty of White men.

This is the moral duty of White men: Hire White men to strengthen the White race. Hire White men to provide mates for your children and other White men's children. Hire White men to provide soldiers to defend our country.

Do not hire a White man as a slave, but as a fellow White man in the struggle for survival. Do not make people your slaves. Make machinery your slaves. Do not wish for someone else to do your work. Wish that you could do all your own work. Wish that you had the intelligence and the time to do every last bit of your own work that needed to be done. And when you hire, do not do it out of laziness, but out of practical necessity. For everyone knows that it is impossible to do all your own work. The world is too complicated as it is today. But nevertheless the wish should still remain powerful to do one's own work. Do not wish for a slave. Do not wish for someone to take care of you. Make machinery your slaves and take care of yourselves and hire White men as your fellow White man.

This does not mean that White people should do nothing but work. It means that when they have work to be done they should do it themselves. They should work together just as they play together, and work should be leavened with play.

The duty of White men is to strengthen the White race. And affording support to negroes is not strengthening the White race and therefore should not be done. To be a loyal White man a White man must hire White men.

April 4, 1966

Chapter 51

The Red Ants and the Black Ants

ONCE upon a time there was a colony of red ants living in a hilly barren country and they were very poor. Whenever they would sit down to their meager meals they would say, we don't have much, but we have each other.

The red ants were the best fighters of any ants there were, but since they were always fighting other red ants they never knew it. They imagined the whole world was full of red ants just as fierce as they were so they stayed in their barren hills content to eke a living out of their barren territory. But then one of their wayward youths wandered far away, and came back with tales of a territory teeming with bugs and filled with black ants. He said the black ants had little tiny pinchers and would be easy to fight. So the red ants set out to conquer the black ants.

But before they could ever get to the black ant territory they had to fight their way through six colonies of hostile red ants who stood between them and the black ant territory. In the battle with the second red ant colony their commander was killed and they had to choose a new one. So all the red ants climbed a hill and rolled stones to the bottom. Whose ever stone rolled the fartherest was the commander.

The new commander saluted his troops and they started out for the third red ant colony. Whenever the red ants marched into battle they would sing, "All red ants of the McClane clan are the same. Together we stand. Together

we die. Let us fight and die together." The McClane clan of red ants were the fiercest red ants in all the hills.

When the McClane clan met the third red ant colony they drew up their battle lines and prepared for battle. The commander waved his antenna and McClane clan marched forward and engaged the enemy. And they fought like the soldiers they were.

They repeated their victory at the fourth red ant colony and the fifth red ant colony, but their numbers were becoming fewer.

They marched to meet the sixth red ant colony. They drew up their battle lines and the commander waved his antenna and the McClane clan engaged the enemy. The battle surged back and forth. The McClanes were outnumbered two to one. They fell backward. And then it looked as though it would be a rout. But then the commander waved his antenna just in time and the McClane clan took a new surge of vigor, and closed ranks, and fought with the fury and honor of the McClane clan. And the enemy gave way and was defeated.

But it was a terrible battle. And the McClane clan limped off the battle field with many broken legs and bent pinchers. But they pulled themselves together and marched away in military order to the glory of the McClanes.

When the McClane clan came to the black ant territory they drew themselves up in battle formation and marched right through the black ant colony. They never did meet any black ants to fight them. All the black ants had run away to the hills when they heard of the fierce McClane clan coming to conquer them. So the McClanes marched to the center of the colony and raised the standard of the McClanes.

The troops made a vote of thanks to the commander for having waved his antenna in the perilous sixth battle. And to show their appreciation they voted that he should have the biggest piece of land in the black ant colony. The troops each got an equal share of what land was left.

The red ants multiplied and increased and soon their numbers were so great that it was decided that they needed a government. A government was formed and the commander was elected king and his wife was elected queen. But before the commander would allow himself and his wife to be elected, he insisted that a provision be inserted in the constitution guaranteeing freedom of the press, and freedom of speech, to protect the ordinary red ants from arbitrary kingly power. And further, he said that it should be a democracy where everybody voted for the king once a year. After the provisions were inserted the commander allowed himself and his wife to be elected. The motto chosen was—"Loyalty to red ants."

The red ants celebrated the new government with fireworks and displays. Then they went back to their homesteads and continued their work. They built houses. They built roads. They built barns to store dead bugs. Every red ant was as busy as he could be. In fact, there was a labor shortage of red ants.

The King's heart overflowed with goodness for red ants. And to show his appreciation of the great honor they had conferred upon him he wanted to make this red ant society the greatest red ant society in all the world. He wanted it to have the most beautiful structures and most beautiful roads. He wanted to make the life of red ants as luxurious and easy as he possibly could. But there was much hard work to be done if a great red ant society was to be built, and he did not want to lay hard work on the red ants. He wanted

their life to be easy. So he sent red ant couriers out to the hills to coax the black ants in to work for the King. The black ants were shy and submissive, and very easily frightened. And every time the red ant couriers would walk up to the black ants, the black ants would run away. After much patience and labor the red ant couriers were able to persuade a few black ants to come in and work for the King.

Once the black ants saw that the red ants meant them no harm they began to filter back into the red ant colony to find employment. The King employed them as fast as they came to build his great red ant society.

At first the King hired black ants to do all the menial tasks. The black ants swept the tunnels and washed the walls. They were to be the servants of the red ants.

The Queen had one black ant to dress her. And one black ant to cook her food. And one black ant to scrub the floors. And one black ant to wash the windows. And one black ant to open the door. And one black ant to take care of her baby if she ever had one. But many of the red ants said the Queen was sterile.

And the King promised this wonderful luxury to all red ants. He said that no red ant should have to work. That all red ants should be kings.

The King commissioned a four lane ant highway running from east to west. And he hired black ants to build it, so that red ants would not have to do any work.

The black ants increased at a prodigious rate and soon filled half of the society. The red ants began to make complaints against the black ants.

The King was troubled and asked the Queen "What could be the problem? These black ants are doing all the

hard work for us and these red ants are beginning to complain."

The Queen answered. "Perhaps, it is because the black ants are aliens and are filling up the society."

The King said. "Ah, ha. That's probably it."

So the next day the King put out a decree making all the black ants citizens and no longer aliens.

The red ants continued to complain so the King asked the Queen. "What could be the problem? We no longer have any aliens in our society."

The Queen answered. "Perhaps the red ants feel that it is unjust that black ant citizens cannot vote."

The King said. "That's probably it." And he put out a decree that from then and henceforth, all black ants could vote.

But still the red ants complained. And the king said to the Queen. "I have done all these things for these red ants and they still are not happy. They are awfully hard to please."

The Queen said. "I have heard rumors that the red ants say the black ants stink."

The King answered. "Well, the fact is they do. But it has never bothered me. But if it bothers red ants I'll do anything in loyalty to red ants to make their life happy."

So the King built washing stations along the public highways to wash the black ants once a day. He still heard complaints so he had them washed twice a day. Even then he heard complaints so he had them perfumed once a day. He still heard complaints so he had a one pound bar of perfume strapped to their backs. Then he heard no more complaints.

Except that the red ants could not even smell their food for the perfume of the black ants.

The King said to the Queen. "What could be the trouble? I am doing all these things to make life happy for the red ants and they are still not happy."

The Queen answered. "Perhaps, the reason is that the black ants live in underprivileged neighborhoods and the red ants don't want to associate with them for that reason."

The King said. "Ah, ha. That's probably it." And it was true that the black ants lived in a sprawling shanty town on the edge of the red ant community. So the King tore down the shanties and built beautiful apartment houses for the black ants to make the red ants happy.

But still the red ants complained. The King said to the Queen. "I am at my wits end. I am doing everything I can to make the red ants happy and still they're not happy."

The Queen answered. "Perhaps, it's because the black ants are their economic inferiors."

The King said. "Ah, ha. That's probably it." So he raised the salary of all black ants in the realm to be absolutely equal with red ants. And further, he commissioned more public works projects to give every black ant a job. The black ants built all the roads and all the buildings, doing all the hard work, making life easier for the red ants.

But the red ants still complained.

The King said to the Queen. "I don't know what else to do. It seems that no matter how hard I try to please the red ants, they're not pleased."

The Queen answered. "Perhaps, it's because the black ants are under-educated."

The King said. "That could be it." So the King built beautiful schools and universities for the black ants to make the red ants happy.

But still there were complaints.

The King said to the Queen. "What can I do now?"

The Queen answered. "Perhaps, the reason that the red ants don't like the black ants is that the black ants are raised in a different social atmosphere as children and when they grow up they cannot understand each other."

The King said. "I am certainly willing to try anything to please these red ants." So the King ordered all the red ant schools to be doubled in size and he filled the other half with black ants and mixed them at recess.

But still the red ants complained and now the King even began to hear complaints against the government.

The King said to the Queen. "What could be the trouble, Queen? I now even hear complaints about our wonderful government. What more could the red ants want in a government than we have given them? We have freedom of speech. We have freedom of the press. We have a democracy where everyone can vote. What more could they want?"

The Queen answered. "Sometimes the red neck ants can be unreasonable."

The Queen had taken to calling the red ants, red neck ants of late.

The King picked up a newspaper and said to the Queen. "The red ants are just unappreciative. They do not realize what a great thing freedom of the press is. Why here right in the paper is a big story about the wonderful apartments

that we are building for the black ants. And here is another story about how we are educating the black ants. And here is a story about a speech a black ant made telling of the wonderful plans of the black ants."

The Queen shook her head. "The red neck ants have degenerated to where they don't even read the newspapers. It's no wonder they're constantly complaining. If only they would read the newspapers they would see what wonderful things we are doing for them."

The King said. "How can we reach these red ants so they will know how much we are doing for them?"

The Queen thought a moment and then answered. "The anniversary of the founding of our government is coming up in one week. This would be an opportunity to rekindle the old patriotic spirit of the red ants."

The King agreed and they decided to arrange a celebration. The day of the celebration came in bright and clear, and the public square was filled as far as the eye could see with black ants. The King and Queen sat on the flag decked platform in festive array. A black ant made a patriotic speech.

On the outskirts of the great crowd a group of uncouth red neck ants gathered together and threaded their way through the crowd up to in front of the platform. The King got up to signalize the end of the patriotic demonstration and called for the national anthem. And the uncouth red neck ants booed him. Black ant policemen put handcuffs on the uncouth red neck ants and led them away. And the King turned to the Queen and in a broken voice said. "I do believe the red ants don't like us any more."

The band struck up the patriotic strains of the national anthem. The national anthem was the battle song of the McClane clan when they marched to battle.

The black ants began to sing in patriotic fervor. "All red ants of the McClane clan are the same. Together we stand. Together we die. Let us fight and die together."

The strain of this stirring tune, brought water to the King's eyes until the multitude was a blur. He turned to the Queen and said. "I can never listen to that song without being stirred to the deepest soul of me. Where have the old times gone? Where are the days when red ants would stand with red ants? I have struggled to make this a great society for red ants and they didn't even show up for the celebration except to boo me. What's wrong with them? What more can I do?"

The King and the Queen returned to their palace in melancholy. They turned more and more to the black ants for consolation and friendship. The King appointed a suave black ant with a wide mouth and gold teeth as Head Minister of State.

The King asked the Head Minister of State. "What can I do to make these red ants happy?"

The Head Minister of State smiled showing his row of gold teeth. He said. "Your Excellency, the black ants do not serve in the army and it may be that the black ants are not holding up their end of the society."

The army had been the last strong hold of the red ants. They had big pinchers and were good soldiers. And the King, fortunately, up to this time, had not considered fighting hard work. He considered it a gentleman's occupation. But when the King heard what the Head Minister of State said to him, it put pangs of conscience in his mind lest he

had been unjust to the red ants. So he filled the army with black ants.

The black ants were fitted with mechanical pinchers that made them absolutely equal with red ants. The few red ant soldiers that were still in the army by the time the black ants were outfitted, went over the hill when the black ants marched into camp. And the King was heart broken, after he had done so much for them.

All of the red ants had practically disappeared from the red ant colony. The ordinary red ants could never find any work because the King wanted to make life easy for the red ants and hired black ants to do all the work. The ordinary red ants could not afford to support any little red ants so their numbers dwindled as they died off from old age. Others of the red ants wandered off in search of other red ant colonies where they did not have such a generous King. The last red ant to leave the red ant colony was the red neck ant who sold Bolita tickets to the black ants. He was in the most prime Bolita territory in all the ant world. But even he got tired of seeing nothing but black faces. So he packed all his belongings in a flight bag and headed out.

The next day the King and Queen made a tour of the red ant colony. They toured past beautiful apartment houses filled with black ants. They passed through beautiful manicured neighborhoods filled with nothing but black ants. They passed by a great road being built by nothing but black ants. They toured the city and saw great skyscrapers being built by nothing but black ants. They toured the most modern and beautiful structures the ant world had ever seen. Everywhere around them was proof of the wonderful success of the red ant colony. There were cultural centers. There were theaters. There were great stadiums and colosseums.

And all of it was created by the sweat of black ants. The red ants had never had to expend one ounce of effort.

The King and the Queen drove out to the military field at the edge of the city and there reviewed the troops. The troops saluted the King and Queen and then column after column of black ant troops marched pass the reviewing stand. The King remarked to the Queen that the red ants were really fortunate because now with black ant soldiers the red ants would not have to risk their lives any more.

The King and the Queen toured the entire red ant society, and in their entire tour they did not see one red ant. The King and the Queen returned to their palace.

That evening the King and Queen walked hand in hand out on the second floor balcony to view all the beautiful lights of the great red ant society.

The King said to the Queen. "We have really triumphed. We have all these black ants working for us."

And then the King died and the Queen followed him.

July 6, 1966

Chapter 52

The Blue Ants

ONCE upon a time a philosopher blue ant and ten common blue ants set out from their ant colony to find a place to start a new ant colony. They climbed over sticks and twigs and rocks for a whole single day. At the end of the day they discovered a great big colony of black ants controlling a wonderful piece of ant territory. And the philosopher blue ant said. "This is where we will establish our colony."

"But how can we establish a colony here," said the common blue ants? "It's already filled up with black ants."

"We will absorb them," said the philosopher blue ant.

"But how can we absorb them? There's only ten of us," said the common blue ants.

The philosopher blue ant called the ten common blue ants behind a rock. He didn't want any other ants to hear what he had to say. He stationed one blue ant up on top of the rock to make sure no other ants crept up behind.

The blue ants came out from behind the rock all smiles and later told the other blue ant who had stood guard on top the rock what the philosopher blue ant had told them in secret.

The ten common blue ants and the philosopher blue ant settled down for the night so that they could enter the black ant colony early the next morning.

The sun came up and the blue ants set off to enter the black ant colony. Every black ant that they met they said. "Good morning your honorable black ant." The black ants were so flattered they didn't know what to do. Everybody else looked down on black ants. The black ants were all covered with mud and lazy and shiftless, and never before in their entire lives had any other ants treated them courteously. When the sweet words of the blue ants drifted into their ears it cheered them up and they went walking off with a cheerful step.

News of these wonderful blue ants travelled like lightning to the King and Queen of the black ants. And word was immediately sent out to bring the blue ants for an audience with the King and Queen. The blue ants were brought before the King and Queen. The blue ants said. "Good morning your honorable majestic royal King of all the black ants and good morning your royal majesty Queen of all the black ants."

Never before had the King and Queen of the black ants been greeted so royally. They fell in love with the blue ants on first sight. "Is there anything we can do for you?" said the King and Queen of the black ants.

The philosopher blue ant answered. "Your honorable royal majesties, King and Queen of all the black ants, we are honored by your wish to do something for us. But we did not come here for you to do things for us. What we want to do, is to do things for you."

The King and Queen of the black ants could not believe their ears. Whenever a black ant appeared before the King and Queen he wanted something. But here were eleven blue ants total strangers wanting to do something for the King and Queen.

"Well what do you want to do for us," said the King and Queen?

The philosopher blue ant answered. "Your honorable royal majesties, King and Queen of all the black ants, your territory is one of the most desirable ant territories we blue ants have ever seen. The ground is fertile. It is crawling with bugs. Everything is here to make the most beautiful ant kingdom in all the ant world. We do not mean to suggest that it is not already beautiful, but it could be made even more beautiful with bridges and good roads. And we blue ants are master road builders. Your royal majesties, what we would like to do for you is to build bridges and roads in your kingdom. And we want these bridges and roads to be a gift to your royal majesties."

The King and Queen could absolutely not believe their ears. They had the royal stenographer repeat it word for word just to make sure that they had not misunderstood. But it was true.

The King ordered out the biggest banquet that had ever been thrown in the palace. He feasted the ten common blue ants and the philosopher blue ant like royalty.

The next day the blue ants began their work and no matter how busy they were they always stopped to say, "Good morning your honorable black ant," to every black ant that passed by. And in the afternoon when the black ants were coming home the blue ants would always say. "Good afternoon your honorable black ant."

The morale of the black ants jumped twenty notches. Some of them even tried to scrape the mud off themselves. All of them stepped higher and smarter.

The blue ants were good workers. They did a good job on the bridges and roads. And while they were working the

philosopher blue ant would go hunt food for them. The black ants offered to bring them food but the blue ants would not accept it. They said that they wanted the bridges and roads to be a gift, and if they took food that would be pay and it would no longer be a gift.

The blue ants set up camp right along side of the road. Of the ten common blue ants five of them were ladies. And one of the tents was a maternity tent, and it wasn't long before the maternity tent was the busiest place at the camp. They needed lots of little blue ants to grow up to be road workers. For there were ant miles and ant miles of roads to be built.

At first the lady blue ants worked on the roads. But once they started having babies they quit work altogether and went to tending house. And the most important chore was to have lots of little baby blue ants.

It wasn't long before they had a regular road crew. They even had enough blue ants to delegate a special crew to go hunt food and a special crew to dig tunnels to start their own ant colony, for their little tents were overflowing.

The black ants offered to let them sleep in the black ant tunnels, but the blue ants said that that would be taking pay and they wanted the roads to be a gift. The black ants offered to help them dig their tunnels, but the blue ants said that that would be taking pay and they wanted the roads to be a gift. They were living to their motto which the philosopher blue ant had told them behind the rock. The motto was —"A blue ant to do a blue ant's work." The philosopher blue ant told them other things also, but this was the most important.

The roadside blue ant colony was a thriving operation in no time. And the lady blue ants had little blue ants one after another.

The blue ants began to move into new occupations. They offered to help the black ants dig their tunnels. They offered to help go search for black ant food. But all the while they kept building their roads. Their objective was to improve every road throughout the realm.

The black ants loved the pretty roads. They were so clean and nice and straight. But they would march down the road with muddy feet and get it all dirty. When this would happen the blue ants would say. "Your honorable black ant, your feet are dirty and you'll dirty up the road. Let me wash your feet."

This flattered the black ants as much as anything and they would go proudly off with clean feet for the first time in their lives. The blue ants stationed a blue ant foot-washer at each end of every road with a little pot and a little brush with lather. Everytime a black ant would go to step on the road the blue ant would say. "Your honorable black ant, your feet are dirty. Let me wash your feet." And the blue ant would lather his feet with the little brush and rinse them off and pat them dry and sprinkle them with powder.

The black ants felt so good to have nice clean feet that they spent half their time marching up and down the road to show them off. This caused a food shortage at the palace. But the blue ants told the King and Queen not to worry. They would get them food. The blue ants kept on taking over more and more of the black ant's work. And at the same time they complimented the King and Queen on the wonderful improvement in their kingdom and even the morale of the black ants.

Since the lady black ants were out parading half the day they didn't have near as many babies which lightened their house work. And the men black ants didn't have to work so

hard to support so many babies. They were enjoying their new freedom and most of all their new status.

When the black ants would come to the end of the road they would hate to step off and get their nice clean feet all dirty. So the blue ants would say. "Your honorable black ant, there's no need to get your feet dirty. I'll go get your food."

It wasn't long before all the black ants had such a high opinion of themselves that they thought it was beneath their dignity to do any work at all. And the blue ants encouraged them in this by doing all their work for them. The blue ants even cleaned the mud off the black ant's bodies and the black ants began to feel like aristocrats and yearned for something to distinguish themselves with. The blue ants made the men black ants canes and spats, and the lady black ants high heels.

Now everytime the men black ants would walk up and down the boulevard all the blue ants would say, "The cane and white spats certainly become your honorable black ant." And the blue ants would say to the lady black ants, "Those high heels certainly become your youthful body."

The lady black ants had never thought of youthful bodies before this. And then it occurred to them that having little baby black ants was ruining their youthful bodies. So they resolved to have only one little black ant. This made the work load lighter on the men black ants and they had more time to show off their canes.

The black ants would parade up and down the boulevard all day long and never do the first bit of work. They began to get bored. So the blue ants arranged a party for them. They hung Japanese lanterns in the grass and cleared a nice little space for dancing. And in order to insure that none of

the lady black ants ruined their youthful bodies they provided each lady black ant with a little bottle of birth control pills. One pill would control the birth for one night. And to make sure the party would be a success to those lady black ants suffering from boredom they provided each lady black ant with a little bottle of pills to make her sexy. One pill for one night. And just to make sure that everyone would have a good time the blue ants provided one hundred bottles of 100 proof euphoria.

The blue ants were the bartenders and the musicians and the overseers of the party. They were there to assure that everything went well and that everyone had a good time.

The men black ants came with their canes and white spats, and the lady black ants came with their high heels. Drinks were served around and when they were through the bartender said, "Won't you have another?" And when they were through that one he said, "Won't you have another?" And he kept this up until the party was well under way.

The men black ants felt the stool under them change into hands holding them up and the lady black ants were walking on clouds. They danced and twirled as long as they could and then went back to drink some more.

A lady black ant with long lashes slipped behind a blade of grass and took one pill to control the birth and one pill to make her sexy and one more sexy pill to make sure. And on the other side of the clearing a man black ant with a shiny black cane and white spats and a white straw hat slipped behind a blade of grass and took one pill to make him sexy and another to make sure.

Then this starry eyed pair came together and drank another whole fifth of euphoria.

The next morning there were no black ants parading up and down the boulevard, but it was rumored that the party was the greatest success the black ants had ever known. About noon time some men black ants came down the boulevard with wobbly legs. But the lady black ants were still indoors with the shades pulled.

The blue ants spread the rumor that not half of the euphoria was drunk up and that they were going to give another party even bigger than the one the night before.

The lady black ants waited till the sun went down to come out. And then they clicked down the boulevard with their high heels arm in arm with men black ants in spats off to the party.

The bartender filled their glasses and after they had emptied it he said, "Won't you have another?" He repeated this at least six times before he was satisfied that he had them under way. It took at least this many to get rid of the bad head from the night before and the black ants really needed no coaxing. Most of them felt that they needed more than six just to counteract the bad head and be ready to start.

They danced and twirled and returned to drink some more. Then as the hour grew late the lady black ant with long black lashes slipped behind a blade of grass and took one pill to control the birth and one pill to make her sexy and one more to make sure. But then she looked at that bottle through her misty eyes and said to herself, if last night could be that good with two pills, what would it be like with the whole bottle? So she upped the bottle and swallowed all of the pills and her long black lashes blinked. On the other side of the clearing the man black ant with the straw hat and spats and shiny black cane managed to find his way to behind a piece of grass and took one pill to

make him sexy and another pill to make sure, and then he looked at that bottle and thought of those long black lashes and took the whole bottle. The lady black ant with long lashes and high heels and the man black ant with the straw hat, spats, and shiny black cane joined together and danced and drank another whole fifth of euphoria.

The next day the blue ant undertaker picked up two more black ants who had died from euphoric exhaustion. The undertaker carried them to the blue ant's corn field and planted them along the hills of corn to be absorbed.

The blue ants gave one party after another, night after night. And they absorbed one black ant after another. The black ants had practically stopped having babies, and the blue ants kept having babies at their steady pace, populating the black ant's territory almost completely. The black ants never had it so good. They did not have to lift a finger. The blue ants did all of their work for them. They praised them. They flattered them.

Finally the black ants stopped having babies altogether and died out from age and fast living. When the last black ant had died and was planted, the philosopher blue ant climbed up on top of a rock to survey the black ant territory. All around him as far as he could see there was nothing but blue ants and he exclaimed, "We have absorbed all these black ants."

June 26, 1966

Chapter 53

Blue Ant Court

IN a full grown blue ant colony there would be ten philosopher blue ants. The job of the philosopher blue ants was to attend to the social health of the society. Whenever a wart or unnatural growth appeared on the blue ant society, the philosopher blue ants would remove it. For the blue ant society had a natural tendency to be healthy and would be healthy as long as these warts and unnatural growths were removed.

Every Tuesday the philosopher blue ants would hold court. The motto of the court was, "Speedy Justice." And the duty of the court was to enforce the motto of the realm and the motto of the realm was, "A blue ant to do a blue ant's work." This motto had been handed down from ancient times by the ancestors of the blue ants. It had proved itself through centuries and centuries of use. Its truth was beyond question, and the only question the court had to decide was whether or not the blue ants had followed the motto.

The odd thing about this is, that the lady blue ants were guilty of not following the motto even more than the men ants. And three out of four cases were ladies. It seems that some of the lady blue ants did not like to take care of baby blue ants. And this was the biggest problem of the court.

The first lady blue ant faced the court and said in her defense. "Your Honors, if I had a black ant to take care of my babies I could lay down and watch TV."

The judges replied. "You went against our motto. Off with your head."

And a soldier blue ant marched forward and bit her head off.

The next lady blue ant faced the court. "Your Honors, if I had a black ant to take care of my babies I could join a do-gooder society and help all these poor little underprivileged baby black ants."

The judges replied. "You went against our motto. Off with your head."

And a soldier blue ant marched forward and bit her head off.

The next lady blue ant faced the court. "Your Honors, if I had a black ant to take care of my babies I could read books to become educated so I could discuss the world situation with all the men ants."

The judges replied. "You went against our motto. Off with your head."

And a soldier blue ant marched forward and bit her head off.

The next case was the case of a lazy man blue ant who tried to get a black ant to dig a tunnel for him.

He faced the court. "Your Honors, these black ants are stupid. We can have them work for us."

The judges replied. "You went against our motto. Off with your head."

And a soldier blue ant marched forward and bit his head off.

And then the head judge said. "Court adjourned to next Tuesday."

July 5, 1966

Chapter 54

The Education of a Philosopher Blue Ant

THE philosopher blue ants never had any babies of their own so in order to perpetuate their own kind they would pick every ten thousandths blue ant baby born and make him into a philosopher blue ant. When he grew up it would be his job to take ten common blue ants with him and start another blue ant colony. And for this important task he had to be properly educated.

The philosopher blue ants would carry the new baby blue ant off to himself and raise him alone. They would tell him that he was one in ten thousand. This made the little baby blue ant feel very important, and this is exactly what the philosopher blue ants wanted to happen. They told him that a blue ant of his qualities should enter society properly. They told him that if he were ever to win a proper lady blue ant he would have to have a gold handled cane. And they showed him the cane and made him yearn for it with his whole heart and soul. They told him that there was only one way to get the cane and that was to move a great pile of bricks that was at the bottom of a mountain all the way to the top. And from that time on the baby blue ant counted the days until he would be old enough to move the bricks.

As soon as the baby blue ant grew up he began to move the bricks. At first he tried to carry four bricks at a time up the mountain, but after two trips his legs were so weak he couldn't walk. Then he tried taking two bricks at a time and running all the way to the top of the mountain and all the way back. But this tired him out just as much as the other.

And his labors didn't even put a dent in the great pile of bricks. He thought to himself that he would never get all the bricks up the mountain if he couldn't figure out some way to get them up quickly. He finally decided to train a cockroach to pull a cart.

He captured a cockroach and tamed him. Then he built a cart and hitched him to it. But the cockroach did not like the cart and it took weeks and weeks to get him to pull it properly.

The blue ant loaded the cart full of bricks and started up the mountain, sitting proudly on top of the bricks handling the reins. Half way up the mountain one of the wheels of the cart came off and all the the bricks went tumbling down. And the cockroach was trembling with fright. It took a week to calm him down. And then he came down sick. The blue ant spent weeks and weeks nursing the cockroach back to health. And all his spare time was spent searching for food to satisfy the voracious appetite of the cockroach. Two months went by and not one brick went up the mountain.

Finally the cockroach was well again. He felt good enough to get up and walk around, but not good enough to pull a cart. He went wandering off and somebody sprayed him, and he came running home and ran round and round in circles, and then he died.

The superior blue ant was crest fallen. He did not have heart enough to capture another cockroach and have the same thing happen all over again. So he went out and studied the pile of bricks once again. This time he picked up one brick and carried it slowly up the mountain. It was the first brick he had got up the mountain in two months. And he said to himself. "Well now, that's progress." And

then he went down and got one more brick and carried it to the top of the mountain. And the superior blue ant said to himself. "Well now, that's more progress." So the superior blue ant ended up carrying one brick at a time up the mountain from sun rise to sun set. He worked years and years and finally got all the bricks up the mountain and the philosopher blue ants gave him the cane.

The superior blue ant set out with his gold handled cane to win a proper lady. But all of the desirable lady blue ants were already married and the very young ones called him an old man. He tapped his cane hoping to win them over, but they only laughed.

The superior blue ant strolled all through the blue ant society with no success, except for voices calling him into dark rooms from behind curtains. On the street he would meet families with all their little blue ants trailing behind them. And the little blue ants would ask him. "Do you have any little blue ants, mister?"

And he would answer. "No."

And they would say. "Why?"

And he would say. "Because I spent my life working for this cane."

"For a cane, mister?"

"Yes, for a cane."

That night the superior dignified blue ant walked down to the river bank and threw his cane in the river. He had now become a philosopher blue ant. He now knew how to work and what to work for. One doesn't work for canes. One works for little blue ants.

The next day the philosopher blue ant entered upon his career as philosopher. He walked up to a common blue ant and asked him. "What's the greatest thing in the world?"

The common blue ant thought a moment and then said. "An ant hole with a swimming pool."

The philosopher blue ant answered. "Nope, little blue ants."

The philosopher blue ant then walked up to another common blue ant and asked him. "What's the greatest thing in the world?"

The common blue ant thought a moment and then said. "A Super Sleek "8" Ant Mobile."

The philosopher blue ant answered. "Nope, little blue ants."

The philosopher blue ant then walked up to another common blue ant and asked him. "What's the greatest thing in the world?"

The common blue ant thought a moment and then said. "A trip to the other side of the world in first class ant coach."

The philosopher blue ant answered. "Nope, little blue ants."

Whenever the philosopher blue ant gave this answer smiles came all over the faces of the common blue ants, and they would hurry home to tell their wives. The population noticeably increased due to the philosopher blue ant. And the story about him working for the cane got out and was the joke of the whole society. It cheered them all.

After the story was out a common blue ant walked up to the philosopher blue ant and asked him. "How did you ever get all those bricks up the mountain?"

The philosopher blue ant answered. "A brick at a time."

After this the common blue ants would always ask him. "How did you ever get all those bricks up the mountain?" And he would always answer. "A brick at a time."

The philosopher blue ant was now fully educated because the essence of a philosopher blue ant was to know how to work and what to work for. And the way to work is a brick at a time and the thing to work for is little blue ants.

The philosopher blue ant gatherd ten common blue ants about him and set off to find a black ant territory to absorb.

And the old philosopher ants in the blue ant colony sent a diver ant into the river to fetch the cane to educate another philosopher blue ant.

June 29, 1966

Chapter 55

What is to be Done with the Negroes?

If negro citizenship is terminated, what is to be done with the negroes? This is a good question and it is one of the reasons White men have delayed terminating negro citizenship as long as they have.

In old Europe, as the population increased and it became more difficult to get ahead, our ancestors gathered together what few possessions they had and set out for America, the land of opportunity. Here in this virgin land they were able to establish themselves and rise to be the equals of their European masters which they never could have done if they had remained in Europe. In Europe they were on the very bottom rung of the ladder and could not rise because the entire ladder was occupied from the first rung all the way to the top. But here in America the ladder was not occupied and a man could climb to his full capacity. There were virgin lands and virgin opportunities. There were steel mills to be built. There were businesses to be established. All these things were already done and established in Europe and a man on the bottom could not hope to ever do them; not because he was inferior, but because the men controlling the businesses were his equal and had the advantage of having had a head start. So ability is not enough. There also has to be opportunity to exercise that ability and this can only be done by finding some unoccupied ladder. It is possible to shake all of the men off of an existing ladder, but it is pretty difficult if the men on the ladder are intelligent. And if the ladder has

stood a long time it is almost certain that the men on it will be intelligent and equal to anyone who tries to unseat them.

This was the condition of affairs in Europe when our ancestors first decided to come here. They were not attracted here by the dazzle of the name America. They were driven here by the bleak outlook in Europe. They did not necessarily want to come. It was a necessity. But they faced the necessity and the uncertainty of migrating to a new continent with the fortitude that characterizes the European race.

They might have to work several years to save up the money to afford the trip. They might have to endure innumerable hardships. They would be going into an undeveloped land where no European man had ever been before. They were leaving the homes of their childhood, friends and relatives and familiar surroundings—with the feeling in their hearts that they would never set eyes on their homeland again. And this would bring a lump to their throat and tears to their eyes. It was not easy to leave the scene of one's childhood knowing that it would probably be forever. Yet all these things still did not deter them. With a throbbing ache of loss in their hearts they would walk to the wharf and board the ship that would carry them away from their homeland forever.

This was the experience of our ancestors. Yet they did it. They did it to better themselves and they did it in the hopes of bettering their own future generations.

Today the last virgin frontier left in the world is Africa. There are jungles to be conquered. There are steel mills to be built. There are businesses to be established. There are vast stretches of cattle land to be improved. This land offers the same virgin opportunity that America once offered. And its conquest will be that much easier with the

assistance of modern technology. This is the new land of opportunity.

If it were not for the negroes in Africa White men could migrate there and build a great continent and powerful nation. But White men cannot do this because the negroes are there. Yet the same opportunity exists there. What White men cannot do, negroes can do. And no negroes are more capable to do this than the American negroes. They would quickly rise to the top and create a great and powerful nation.

The American negro has the advantage of his English culture and American democracy. With these two great assets he could bring the millennium to Africa. Africa is the promised land of the negroes. Here they will find opportunity to rise to their full capacity. And at the same time they would advance civilization by bringing the English culture and American democracy to Africa. They could form a great country on the model of America in Africa. This must be the high purpose of the negroes.

The Americans could finance this great enterprize by granting the negro emigrants free passage to Africa, something our European ancestors never had. Free lodging could be established at the port of entry in Africa to give the American negroes time to adjust themselves to their new life. With their American contacts and American backing they would soon move out to rise in the new thriving society. Great shipping houses and houses of commerce and all manner of businesses need to be entered into, and with his American background the American negro would soon build these virgin lands into thriving metropolises.

Not all American negroes need to go. Those negroes that are beyond the child bearing age need not go. Those negroes who have had themselves sterilized or are unable to

have children need not go. Only those negroes who intend to have children need to go.

For the problem of the negroes is not one of segregation or integration. The problem is one of survival. If all of the negroes were to have no more children there would be no problem of survival and they could remain here. But if they want to have children it produces a conflict of who will populate the country. The White man cannot possibly agree to allow the negro to populate the country, or half of it, or even a quarter of it. For each area occupied by negroes is an area that cannot be occupied by White men. The dark cloud on the horizon that the White man sees is not the negroes in the present. It is the negroes who will continue to be born in the future until the end of time.

It is probable that no more than six or seven million negroes would have to be deported. And it is possible that it could even be less than this if those of child bearing age would voluntarily submit to sterilization. But all those negroes who would choose to have children must be deported. And this is the reason for terminating their citizenship. The reason is not to be unjust to them. The reason is the survival of White men on this continent. The reason is to again establish a sanctuary for White men on this continent. The reason is to solve a problem now that can only grow bigger with time, and to hand to our future generations a better world instead of a more confused world. The reason is not because we are anti negro. The reason is that we are loyal White men, and loyal White men have no choice but to attend to the survival of their race. Not only is it a responsibility; it is a duty. For it is every White man's duty to look to the future consequences of present circumstances. And if he sees that the future bids ill boden he is obligated to act in such a way as to bring about a bright future for his future generations. And is the dark cloud of negroes on the horizon

a bright future? Would it not be better to hand to our future generations a sanctuary for White men? This is the question every White man must decide for himself.

The problem is not insurmountable. The negroes can be deported. There are sufficient White men capable of carrying it out. All they need is the consent of their fellows. All that is needed is for every White man to nod his head, yes, the negroes should be sent back to Africa and the negroes will be sent back to Africa.

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